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AN APPLE OF DISCORD.

WITH a general election looming in the near future, it is matter for profound regret that a question has suddenly arisen which is calculated to sow division among Liberals. There had previously been signs of that *rapprochement* (to use a French phrase) among all sections of the party which can alone ensure a decided victory in the coming political conflict. There has been a growing and gratifying readiness to put crotchets in abeyance and to ignore minor differences, for the sake of closing up the Liberal ranks and moving in one compact mass with a view to turn out Lord Beaconsfield's Administration. Suddenly the apple of discord has been thrown into our midst by a body of Irish members whose patriotism we have no desire to impugn, but who are undoubtedly backed up by—if they are not the tools of—the Roman Catholic hierarchy of Ireland. They have skilfully chosen their time and opportunity. They have launched their scheme of Romish aggrandisement with such tactical skill as to create grave differences in the Liberal ranks, engender mutual distrust, and damp that enthusiasm which is a necessary condition of assured success in the political crisis that impends.

Such is the unhappy result of suddenly thrusting upon Parliament and the country The O'Conor Don's Bill, the debate upon which is to be resumed on Wednesday next. The characteristics of this deceptive and thinly-disguised measure have been abundantly pointed out, not only in the daily and weekly press, but in the resolutions adopted by bodies representing the Congregational and Baptist Unions, the various county associations connected with them, the Deputies of the Three Denominations, the executive of the Liberation Society, the Central Nonconformist Committee, the Wesleyan Education Committee, the other Methodist communions, the Dissenting synods north of the Tweed, the Irish Presbyterians, the Protestant Alliance, and various mixed conferences which have included both Churchmen and Dissenters and well-known University men on both sides of St. George's Channel. Differing as they may in religious and political views, these various representative sections agree in condemning the scheme now before Parliament as unnecessary, a violation of the legislative settlement of 1869, an attempt to lower the standard of University education, and to create a vicious denominational monopoly for the behoof of one particular Church, if not to destroy meritorious existing institutions. These serious and remarkable protests ought surely not to be ignored. They have a meaning, not only for the present, but for the future.

Looking at the matter from the point of view of our own political sympathies, we must with sorrow express our conviction that it will be a grievous mistake for Liberal statesmen to accept the invitation of the Home Rule members to place themselves in a false position and damage their prestige by falling into the snare prepared for them. As we have before said, it would be to inaugurate a new Liberal policy in the carrying out of which a great number of their most zealous adherents could not follow them. That is now clearly manifest. It would be quite absurd henceforth to talk of religious equality if our leaders should be persuaded so grossly to violate that principle; and equally absurd to denounce the immorality of the Beaconsfield Cabinet, if its opponents are ready without a pause to follow in its footsteps. Moreover, it is not concession, but reaction that is demanded. To endow some forty Roman Catholic seminaries, such as we described last week—and *that* is the number which are said to be ready to be affiliated—when every other religious body except the Roman Catholic refuses beforehand to accept the bribe; to place that intolerant Church by Parliamentary intervention in a position of supremacy only ten years after the Protestant Establishment has been levelled to the ground—this is a subversion of Liberal principles which we cannot believe any consistent and enlightened politician would deliberately sanction.

The possibility of such a policy being favoured is the less credible when all the circumstances of the case are borne in mind. It is notoriously hoped to carry this measure by a *coup d'état*. It is not to be dealt with on its merits, but to be passed with as little discussion and as much haste as possible. It is not pretended that the case is one of urgency. The Catholic hierarchy will it, and they have political power. The Irish members demand it, and they can obstruct needful legislation. And this, regardless of ulterior consequences, is admitted in influential quarters to be an adequate reason for abject surrender. The British Parliament has indeed sunk to a low depth of imbecility if such pleas can be allowed to govern its action. It is equivalent to a deliberate confession that the policy of equal justice to Ireland has broken down, and that we must return to that of bribery—our material favours being in this case lavished, not upon the people of that country, but upon their spiritual masters, the Romish clergy, who implicitly take their orders from the Vatican. "The clerical government of Rome," says Mr. Gladstone, "has every vice under the sun. In principle indefensible, in practice both materially and morally bad, its acceptance would imply so complete a departure from all the tendencies and convictions of the age that we might as readily expect to see the Pope anathematise Hildebrand or canonise John Knox as to witness its effectual re-establishment." Alas! the great Liberal leader when he thus wrote could not have foreseen that some of his own colleagues would in a year or two be inclined to favour that "re-establishment," in Ireland at least—not because they cease to regard the Papal system as "a complete departure from all the tendencies and convictions of the age," but simply because they would purchase the assistance of the Romanists in recovering power for themselves. Yes, the Home Rulers, the instruments of the Vatican, have indeed played their trump card with some effect when they have persuaded—or appear to have persuaded—some of our foremost statesmen to forswear their principles and sacrifice the deep convictions of hundreds of thousands of their supporters for an equivocal party advantage. If such be the present drift of events, what will be the end of it? Suppose that this Papal device of endowing seminaries all over Ireland should, as Mr. Shaw, the Home Rule leader, predicts, succeed even during the present session. An election impends, and it may be that the two great parties will be more evenly divided than at present, the Irish members holding the balance. Can any politician be simple enough to imagine that they will be content with the present year's success, substantial as that may be? We now know that though religious equality is a good weapon for striking down Protestant ascendency, it is no part of the genuine creed of Romanists. What they require is supremacy, and no means are ever ignored which promise to bring that about. So that by now prostrating themselves before an all-exacting hierarchy, Liberal politicians may be only accumulating trouble for the future, and will find they must at length stand at bay against aggressive Rome as the Governments of France, Germany, Belgium, and Italy—one might almost say the whole civilised world—have had to do.

We venture respectfully to commend the whole subject to the consideration of the gentlemen on the front Opposition bench during the coming week. They will find adequate reason for this suggestion in the record of indignant antagonism to the bill contained in our last week's number and in this. If Liberal members have legitimate arguments in favour of what we can only regard as a barefaced ecclesiastical job, and of celebrating the *entente cordiale* with Nonconformists by flouting their principles to begin with, we have no doubt such arguments will be forthcoming. But no appeal *ad misericordiam* will suffice. We cannot be wrong in saying that the advocates of religious equality throughout the country will zealously and unanimously co-operate with the Liberal leaders in trying to return such a Liberal majority at the coming general election *as will make the next Government substantially independent of Home Rule intrigues*. This seems to us a consistent, straightforward, and promising policy. If, however, they prefer, by an attempt to push through The O'Conor Don's bill, to grasp at the phantom of Home Rule support, we would remind them that they will clearly and with open eyes alienate Nonconformists in the mass, and all men who stand fast to the claims of political equity. Such schisms wantonly created are not easily healed, and upon those—if indeed there be any such—who are disposed with so much nonchalance to turn their backs upon their traditional principles, and at this juncture to purchase the Romish alliance with national resources, in preference to having the unbought support of Nonconformists, will rest the entire responsibility for the consequences.

SCHOOL BOARD EXPENDITURE.

THE amount of money spent by the School Board for London undoubtedly raises some serious questions; but the ultimate issue is not likely to be in the direction of Mr. R. Yorke's resolution proposed in the House of Commons last week. It is perfectly certain that we cannot go on very long bearing the burdens of an ostentatious barbarism, and at the same time meeting the costly needs of a growing civilisation. The "celibate manslaying machine," essential to a savage community, becomes more and more expensive in proportion as such a community developes physical science apart from the directing influence of

moral aspiration. So long as it is considered a chief or a main element in a nation's dignity to keep up a constantly renewed fighting renown, that nation must remain savage at heart, whatever may be its superficial pretensions to culture. But fighting is far more costly to civilised than to uncivilised barbarism. A single hundred-ton gun costs as much as would supply assegais for the whole nation of the Zulus. Meantime, the needs of a higher civilisation make themselves gradually felt. Police, roads, posts, telegraphs, lights, all cost money, but must be provided. Libraries, schools, scientific research, put in their claims; and the overburdened citizen begins to wonder whether his whole income is to be swallowed up in rates and taxes. Gentlemen like the hon. member for Gloucester sympathise deeply with the overburdened citizen. But the practical form taken by their sympathy is surely mistaken. What they advise is in effect that the requirements of our higher civilisation should be stinted in order that we may the better bear the cost of survivals from past barbarism. It is as though the nation were, like Issachar of old, "a strong ass crouching down between two burdens," the one being an accumulation of crowbars and pickaxes necessary to its masters in forcing their way through an already traversed wild, the other consisting of scientific instruments and seeds for mapping and fructifying the better land just in view. "The creature cannot bear both burdens," cry some wiseacres; "out with those instruments, they are too heavy." Surely, however, it would be more sensible to lighten the burden by casting away some of the cumbrous implements no longer needed. In plain words the time has come when the country can no longer bear the weight of two armies—one of soldiers and the other of schoolmasters. The hon. member for Gloucester and others would stop the schoolmasters. But whatever mischief they may do for the moment, their advice will not be taken.

That this is the real issue, we are convinced, would soon appear from the enormous growth of local and imperial burdens within the last quarter of a century. In prosperous times it is not noticed, but on the touch of adversity the pressure is felt to be intolerable. Yet, of course, it would never do to put the question in this plain way. A man has no chance of a hearing in these days who does not profess himself a friend of education. It is only against "extravagance" that the hon. member for Gloucester and others protest. But of course extravagance is a relative term. Now the croakers on this subject always assume that the education of the nation's children is a matter of luxury, to be indulged in only like curacoa, in thimblefuls at a time. An army, on the other hand, is an essential of national life, and here a generous expenditure is called sound economy. All we can say is, we do not take this view. On the contrary, it is Horse Guards and crack regiments that seem to us to be luxuries, and the "education of our masters," as Mr. Lowe put it, to be absolutely essential—indeed, a vitally important duty, in regard to which the presumption is in favour of, and not against, expenditure. Once grant the necessity of State education—a necessity some of us have been very loth to admit—and it seems to us a matter for congratulation that the item takes a rapidly-increasing place in the estimates. The true hope of parsimony lies in cutting down costly survivals of savagery that are wholly inconsistent with the higher civilisation we profess to be cultivating.

Of course, if Mr. Yorke had shown that money was lavished without any corresponding return he would so far have made a case for inquiry. But with the doubtful exception of the school ship Shaftesbury, where a majority of the London Board seem to believe that 4,000*l.* or 5,000*l.* might possibly have been saved. Mr. Yorke conspicuously failed to show anything of the kind. An accuser of the system must be hard put to it when he is driven to complain of 1,000*l.* a year as a salary to an able architect. Remembering that nearly 200 schools have been built in eight years, and that an architect's commission is usually 5 per cent. on the cost, we are rather struck by the very large saving that must have been effected by the arrangement. Again, Mr. Yorke thought it shameful that a lady inspectress of sewing should have 175*l.* a year for looking after the needlework of about 100,000 girls, but we imagine none of his applauders really agreed with him. Let anyone read at one sitting, first the *Times* report of Mr. Yorke's speech, and next the clear, dispassionate, and exhaustive statement of the Board's case by the Rev. John Rodgers in his letter of the previous day, and we are persuaded that nothing but invincible prejudice can blind his eyes to the flimsy and groundless character of the charges made. But in the middle of his speech the hon. member let the cat out of the bag. He is alarmed at the incapacity of Church schools to keep up with the requirements of the day. The pace is becoming too fast for them, and Mr. Yorke is not alone in wishing it moderated in their interest. This is the real cause of such a sudden outburst of sympathy with the overburdened ratepayer. This is the purpose for which loans to School Boards are to be limited, and the necessarily increasing cost of education to be fixed by a hard-and-fast line. The ratepayers of London have once before resisted this grovelling appeal to unreasoning avarice, and we think they have stronger reason than ever to withstand it at the autumn elections of this year.

PRAYER-BOOK REVISION.

ANYONE who desires to get a vivid idea of the state of deadlock into which a Church may be brought because it is established by law should study the history of the movement for altering the Prayer-book, which has been in progress—if progress it can be called—for several years past. The reports of the Ritual Commission were made so long ago—between 1867 and 1870—that they have been almost forgotten by the public. And looking to the small practical results which have followed, it almost sounds like sarcasm to call the documents addressed by the Crown to Convocation in 1872 and 1874 "Letters of *Business*."

The final report of the Commission was signed by twenty-seven out of twenty-nine members; but everyone who signed it did so with a reservation, so that there were appended to it no fewer than twenty-three protests. This was the issue of the lucubrations of the Commissioners, and the four Houses of Convocation have been discussing their recommendations ever since.

The four points of interest raised by the report were:—1. The ornaments rubric, so far as it relates to the dress of the minister. 2. The Athanasian Creed and its use in public worship. 3. The position of the celebrant. 4. The exceptions to the use of the Burial Service. What has been done in regard to them may be stated on the authority of Archdeacon Hessey. The Convocation of Canterbury has agreed to a declaration defending the Athanasian Creed, but not touching the question of usage. The Lower House of York has declared against any alteration of the rubrics relating to the ornaments of the minister, or the position of the celebrant. The Lower House of Canterbury has sanctioned the use of the surplice, hood, and scarf at the Communion; while the Lower House of York has condemned any alteration of the rubric, has not concurred in the permissive use of the surplice, or a proposed limitation on the reintroduction of the vestments. And as to the other points, neither province has got so far as to recommend any alteration whatever!

We are not surprised that some Churchmen are impatient at such conclusions, wherein nothing is concluded, and that, without waiting for more Convocational debates, they should propose a definite and legislative measure, with a view to reach by a short cut what may never be reached at all by any synodal action. The Archdeacon of Middlesex is one of these, and it is suspected that the letter embodying his proposals, which he has lately addressed to Convocation, represents the ideas of an influential section of the episcopate. At any rate he has stirred the fires of ecclesiastical controversy, and, by the replies which he has already called forth, has thrown a fresh light on both the fierce antagonisms and the inextricable confusion which characterise the English Establishment.

There are three points around which the battle seems to rage. One is the dread of further legislation; lest Parliament should make alterations in the rubrics in opposition to the wishes of the Church, as declared in its synods. The second, the danger of changes which may destroy precious links of connection with the past. And the third, the apprehension that it is intended to suppress, or "squeeze out," the "Catholic party," by concessions or compromises intended to please the public and not to benefit the Church.

Nobody knows better than Mr. Beresford-Hope the perils of ecclesiastical legislation, and in a letter to Sir George Prevost he has, with as much moderation as force, deprecated any appeal to Parliament at the present time. He admits that, constitutionally, Parliament is under no obligation to accept, either in block or in detail, the recommendations of Convocation, and that it would decidedly refuse to admit any such assumption. Hence it might reject or modify, and perhaps spoil, any scheme submitted to it, and, while Convocation had been guided by one set of considerations, might think itself bound to be guided by quite other considerations. Added to this danger is the difficulty in carrying anything which might be opposed, or defeating what might be regarded as rash propositions—so great is the power given by parliamentary tactics. Further, no one can anticipate legislation without the help of the Government of the day, and in these days Governments can find plenty of reasons for the adopting a "cold shoulder" policy in regard to Church questions. Therefore, Mr. Hope recommends Convocation not to expose itself to the danger of a rebuff, but to prove its "politic instinct" and its "courageous prudence" by "dropping the question, while it is still its own!"

This is the cool, and the politician's, way of looking at the question; but if it be wished to see how perfervidly it is treated by ecclesiastics, or ecclesiastically-minded persons, the proceedings at the annual meetings of the English Church Union last week should be turned to. There the threatened revision of the Prayer-book engaged attention to even a greater extent that the doings of "the Persecution Company," or the decisions of Lord Penzance. Canon Liddon wrote that "the Prayer-book, as settled in 1662, is the only bond of unity in the present English Church, and, if it should be so altered as to countenance Puritan or latitudinarian theories, we should too probably find ourselves on the eve of disruption." Canon Carter declared that "it would be a very scandal, and a very shame, if we were to lose any single jot or tittle of this great book." The memorial to Convocation which was adopted implored that venerable House to "resist, at the present time, any alterations in the Book of Common Prayer and administration of the sacraments and other ceremonies of the Church," and earnestly deprecated any action which might dissociate the Church of the present time from the ancient Church of the country.

It was in moving the adoption of this memorial that the Rev. Berdmore Compton, of All Saints' Church, Margaret-street, made the speech which brings out most strongly the spirit of this opposition to revision, and also the apparent impossibility of restoring anything like peace, or order, in the Church so long as it continues to be established.

Mr. Compton, after having narrated the history of the present revision movement, and criticised without mercy the "graceful concessions" and the one-sided compromises of Archdeacon Hessey, also dealt with the parliamentary difficulty described by Mr. Hope. "If," he says, "you project a piece of ecclesiastical legislation into Parliament, no human being can tell how it will come out, after being amended by the ecclesiastical experts of Parliament, such as Mr. Jenkins, the Earl of Beaconsfield, and Sir W. Harcourt. The risk is utterly intole-

rable." He contemptuously dismissed the "poor expedient of *quasi*-legislation by the four Houses of Convocation," recommended by the Bishop of Carlisle, and said that "Convocation had better be sunk in the Atlantic than the Church of Christ be tampered with" for so miserable and ungodly a motive as that "something must be done, at all risks, for the credit of Convocation." He also criticised the composition of Convocation—the Upper Houses composed of Crown nominees, chosen to satisfy public opinion, and not the Church of England, and the two Lower Houses with "a preponderating strain of the same Erastian blood in their pedigree." And, lastly, this revision agitation is aimed at the Catholic party in the Church, and they "will have none of this alteration, if they can possibly help it."

The closing passage of Mr. Compton's paper is too striking to allow of curtailment:—

> It will be said to us—What have you got to propose? We are drifting fast into disestablishment and confiscation of our property. We are in a dead-lock. What say you? Sir, no doubt confiscation is on the horizon. I do not call it by its fine name of disendowment; and as to a disestablishment which leaves the Church her property, it is simply most desirable. But confiscation is a very serious matter. No wonder it frightens our ecclesiastical politicians into a frantic desire of doing something. But, even in a scare, there is a good old rule—"When you do not know what to do, do nothing." If the iniquitous exigencies of party conflict induce the great political parties to bid against one another for the support of the Nonconformists and secularists, by giving up the Church to be plundered, you are not going to buy off the Church by a few "graceful concessions" of truth or ancient godly practice. Your scheme will not avert the downfall of the Church's property. The scent of the plunder is in the air: the vultures on the wing. But if you ask for a suggestion and a policy, why not turn over a new leaf, if it is to be the last, as a richly endowed Church? Why not try a policy of courage and honesty, and acknowledge, what most of you know to be true, if you dared speak? Acknowledge what many honest Dissenters have declared to be true, that the Catholic school in the Church is the only one which obeys the Church's laws. Put your trust in God, not in princes, or ministers, or secular judges. Let the Prayer-book alone, and let the rector of Clewer alone. Try at once to reform the Convocations, so that the living voice of the Church may really speak, clearly and authoritatively. And if there is any truth in the Bible, it will not be the Catholic Church which will suffer by the spoliation, provided only there be no traitors in the camp. Our strength now is to let our neighbours alone, and do our own work. And if the storm come—*fiat justitia, ruat cœlum, vivat ecclesia in æternum.*

We need not ask what the drift of this impassioned reasoning is, since Mr. Compton had previously indicated his own position. He sees no way out of the present deadlock but in disestablishment, and he prefers that to a tinkering of the existing system, which, without saving the Establishment, might destroy the Church.

LORD DERBY ON ENGLISH FARMING.

LORD DERBY'S forte is the exposition of the objections that lie against any possible theory or proposal. His speeches, therefore, are not usually very exhilarating. But on Saturday last, in addressing the Lancashire Farmers' Club and Chamber of Agriculture, whose annual meeting was held in Liverpool, he made some attempt to raise the drooping spirits of his audience. Yet even the encouragements that he offered were suggested by his confirmed habit of criticism. For the topic of his discourse was the prevalence of gloomy speculation as to the future of agriculture in England; and he found much to advance against the grounds on which those depressing vaticinations rested. It is impossible to deny that the majority of writers on the subject at present regard the existing relation of landlord and tenant as unsuited to the changed conditions of the world; and though there is considerable discord as to the reforms to be adopted, all are pretty well agreed that something must be done. Thus the views Lord Derby undertook to criticise are somewhat vague, and present difficulties to the critical mind such as were supposed to baffle the pursuer of Proteus. But Lord Derby is a master of his art, and was not to be deterred. In the first place he disputed the assumption that the existing depression in agriculture is due to permanent and growing, rather than to accidental and temporary, causes. He then took up one by one the suggestions that have been made for improving the position of the farmer; and though he did not deny that some of them, if voluntarily adopted, might be useful, he was disposed to think that the difficulties in the way of their introduction by legislation were insuperable. The conclusion of the matter was that landlords and tenants must be left to settle their difficulties by "the higgling of the market," and that emigration was the only remedy for those who cannot make English farming pay under existing conditions.

Now, with regard to the main question—the permanent or temporary character of the acknowledged depression, we do not think that Lord Derby did full justice to the facts on the side of those who maintain the former alternative. He considered that the present bad times are due to an accidental concurrence of temporary causes. A succession of bad harvests in England, abundant supplies from abroad, prolonged industrial depression, and imminent apprehension of war, are evils such as flesh is heir to, and farmers have to calculate upon them. But according to Lord Derby they usually occur separately and rarely in combination. "Any one of these troubles," he said, "might occur again and probably would. But it was very long odds that we did not have them all one on the back of the other." For ourselves we are not so confident. It rather seems to us that the calamities mentioned are of a sort that usually haunt humanity in packs. But we do not care to insist upon this. For the cause of agricultural depression seems to us much deeper than even an unusual concurrence of such evils. Lord Derby referred to "the argument of those who contend that we are only now experiencing the full effect of the Free Trade measures of thirty years ago." He thought that this argument might possibly be unanswerable so far as corn is concerned—a very large admission. But he saw no reason to doubt that, as against the import of foreign cattle, dead meat, vegetables, and some other articles of produce, we should continue to hold our own. Now this is surely an understatement of the case. The most formidable competitors with English farmers for the market of their own country are all freeholders hampered by none of the difficulties that belong to an old civilisation. It is true that if they pay no rent they have to sink capital in the purchase of land, but then their land is cheaper. It is true, indeed, that English rents are low, at least in the sense of paying a small percentage on the value of the land. But then the American freeholding farmer has an absolute security that every cent. he puts into his land will make returns, not according to the value another man may put upon it, but according to nature's appreciation of it. Lord Derby spoke confidently, and doubtless with reason, of the honourable relations between landlord and tenant; but at the same time he insisted, as a matter of common-sense, that the landlord must necessarily appraise alleged improvements made by the tenant, not according to the latter's ideas, but according to his own. Now this itself makes an enormous difference between the position of a tenant-farmer and a freeholder. The latter, as we have said, has to look to nature alone for the appreciation of his expenditure; and, barring accidents, a return is assured to him proportionate to his own knowledge and skill. It is true that, so long as he continues to hold his farm, the English tenant also has to look to nature. But then his hold is necessarily insecure; and it seems an act of folly to invest his money in improvements which at any moment may have to be valued according to ideas of farming diametrically opposed to his own, and, it may be, to the laws of nature as well. Again, farms in America and elsewhere exist for one purpose only—to pay the men who work them. In England they exist for several different and often inconsistent purposes as well. They must support the feudal superiority of the over-lord. They must provide him with votes, and even with social support for his religious opinions. One chief object of their maintenance is to provide him with sport, and also to afford an exercising ground for his horses, dogs, and friends. It is ridiculous to contend that these collateral purposes do not interfere with and hinder the tenant farmer's pursuit of gain. If cotton factories, instead of being organised with the one object of paying a return to the investor, were compelled also to embody an unskilled landowner's ideas of economical working, to provide ball-rooms for his friends, and to encourage their curiosity about mechanical inventions, the position of the manufacturing districts would be much more hopeless than it is. Concentration of purpose is absolutely essential to successful business; and concentration of purpose will never be seen in English farming until the relations of landlord and tenant are very different from those that exist at present. Unwillingness to admit this obvious truth vitiated all Lord Derby's minor criticisms of suggested reforms. We are glad that he scouted the idea of protection. He is perhaps right in insisting on the difficulty of ensuring any transference of rates from tenant to landlord. His objection to making the Agricultural Holdings Act compulsory, namely, that the weaker party would always be practically in the hands of the stronger, was not complimentary to English respect for law. His confident assurance that, as matters now stand, English farmers have only themselves to blame if they take land under onerous conditions, may or may not be rightly grounded. But we think his lordship rather overlooked the fact that there is a third party of some little importance to be considered. For under the present system, whether it be owing to the stupidity of farmers or not, the resources of the British Isles are to a large extent wasted, and against this the British public have surely a right to protest.

A CLERGYMAN'S REASONS FOR ADVOCATING DISESTABLISHMENT.

To the Editor of the Nonconformist.

DEAR SIR,—I have been taken somewhat severely to task by several friends, for whose opinion I have the greatest respect, for recently appearing upon the platforms of the Liberation Society, and advocating, according to the measure of my poor ability, "the Disestablishment and Disendowment of the Church of England."

I send you for publication, if you wish to do so, a copy of a letter which I wrote in reply to one of those friends. I hope it may show that, whether I am right or wrong in the course which I have adopted, I have endeavoured to look at the question from a purely spiritual point of view, and as it is concerned with the interests of the Divine Head of the whole Catholic Church, our Lord Jesus Christ.

I remain, yours truly,

THOMAS W. MOSSMAN.

My dear Brother in Christ,—I thank you for your kind and brotherly letter of remonstrance. I am additionally glad of it because it will give me an opportunity of explaining myself to you, and possibly to others.

1. I have been most careful in the few meetings which I have addressed, under the auspices of the Liberation Society, not to give any opinion with respect to the mere theoretic principle of an alliance between Church and State. I have only said that, in my belief, the practical relations which at present exist, and which have existed between the English State and the English Church for the last 300 years or more, are as bad as bad can be, and that it is the duty of every Christian to put an end to those relations at once and for ever.

2. I believe that God has been pleased to give me a very clear view, almost from early childhood, of that vital and fundamental truth of the Gospel, that the Lord Jesus Christ is the alone Head, not only of the whole Catholic Church in general, but also of every national or particular Church likewise.

3. I have come to see, and with ever increasing clearness, as the years roll on, what I did not see at the first, that the royal supremacy over the English Church, recognised as an integral part of her constitution, is an infringement of the spiritual supremacy of our Divine Master and Redeemer, and that it is a fearful wrong and dishonour done to Him as our alone spiritual King and Head. As soon as I saw this clearly I felt that He had called me, who am but one of the "feeble folk," and most probably because I am utterly feeble and insignificant, to take up my cross (for a heavy cross it was, as *He* knows) and to testify, as I could, and when I was invited, that we ought to have no King in spiritual things except Jesus, and no Supreme Spiritual Head, or Governor, save Him, and Him only.

4. It grieves me to say that conforming members of the English Church, speaking generally, do not seem to me to care sufficiently for the interests of

Jesus as regards His spiritual supremacy. They do not seem to me to be as *jealous* for it as they should be. Dissenters, so-called, appear to me, so far as I am acquainted with them, to be much more alive to this vital Gospel truth than Churchmen are. And then, in divergence from most High Churchmen, I cannot help feeling that English Dissenters, who hold in the main the orthodox Catholic faith, as taught by the General Councils, which are received by the whole Church, have never separated themselves from the Catholic Church of Christ, and that they are therefore not schismatics. Orthodox Dissenters are only separated from the Church of England as by law established, and even that often by no fault of their own. I must express my entire concurrence in a proposition which I have lately seen stated, that separation from the Established Church of England is no sin. If there be the sin of schism anywhere, it was the sin of the English Church in separating from the rest of Christendom in the sixteenth century.

5. I would gladly preach and testify from time to time, as I believe God has called me to do, in the pulpits of the Established Church upon the alone supremacy of Jesus, and against every other supremacy which interferes with it. But I may not do so. I suppose there are not six pulpits in the whole of England where I should be allowed to utter my testimony against what I am persuaded is the crowning wickedness of the last days. Since, therefore, the Word of God is in my heart like a fire which would consume me if I restrained it, I must utter it wherever I am allowed to do so. And since Dissenters only will allow me, I must thankfully accept their sympathy and co-operation in trying to restore the most precious jewel of His alone supremacy over His Church to the mediatorial crown of our Heavenly King.

6. With regard to the very difficult question of disendowment, it was a long time before I was able to see my way at all clearly. It is only within the last few months that I have seen what I now believe to be the truth about this subject. I now see that when the English State, about 300 years ago, deprived the English Church of three-fourths of her endowments, the State only allowed her to retain the remaining one-fourth upon condition of her submitting to what is called the royal supremacy in all spiritual and ecclesiastical causes. Now, what do I find to be the practical working of that supremacy? I find that the royal supremacy, acting in a perfectly legal and Constitutional manner, has decided that persons who avow that some of our Divine Master's words are untrue, and others of an immoral tendency, are fit and proper communicants of the Church of England as by law established. The action of the royal supremacy over the Church of England, therefore, means this, that any person who maintains what I will not repeat can compel the minister of his parish to give him the Holy Communion of the Body and Blood of Christ, or else resign his benefice. Therefore, I am not wrong in saying that the English Church, at this very moment, holds her endowments subject to an acknowledgment of a supremacy which not only can, but which does, give such decisions as that to which I have adverted. Is this a wrong done to our blessed Redeemer, or is it not? No sane person can imagine that this decision will be reversed, unless the Church of England be both disestablished and disendowed. Nevertheless, the enormous majority of English Churchmen acquiesce in a state of things which, to my mind, seems simply horrible. They content themselves with saying privately, "it is all very unsatisfactory, no doubt, but we must hope for better times." It is not for me to blame such persons. I suppose they do not see things in the same light that I see them in. I think no one can see anything except simply as God gives him to see it. If all my fellow Churchmen saw things as I see them they would feel that property, held upon the tenure on which the English Church holds her endowments, is a snare and a curse, a fearful dishonour done to God our Saviour, and absolutely fatal to the *corporate*, spiritual life of the Church, though not, of course, injurious to the spiritual life of individual Churchmen. That, I am thankful to God to feel, does not depend upon any external ecclesiastical organisation whatever, either of established or unestablished churches.

Therefore, my dear friend, I welcome with all my heart the action of the Liberation Society (though I am not a member of it, and have no present intention of becoming one), because I am firmly persuaded that what the glory of God and the honour of our Redeemer demand, namely, the deliverance of the Church of England from State control, can only be accomplished in the way which the Liberation Society points out.

The Liberation Society seems to me to be based upon the principles of the purest common-sense. That is to say, it aims at accomplishing a political object by political means. The legal title of the Church of England is, "as by law established." Let us examine the meaning of these words. All law is either human or Divine. I suppose there can be no question that the meaning of the expression "as by law established" is, established by the law of man. What therefore human law has done, human law can undo. I think I understand something of the principles and objects of the Liberation Society. Or, instead of saying "objects," I ought to say "object," for its one main object is, virtually, the repeal of certain Acts of Parliament. When they are repealed its work will be accomplished. Because I sympathise with this object I am, politically, a Liberal, though I am religiously a Catholic. I should glory in being called a political Dissenter, or political Nonconformist, if by those designations it were meant that the *political* principles advocated by Dissenters generally, and the *Nonconformist* newspaper in particular, have, in the main, my heartiest approval. Again, I am, as you know, a Catholic in religion, because I believe that what is known as the sacramental system of the Catholic Church is, speaking of it as a whole, and not necessarily committing myself to minute details, altogether agreeable to the revealed will of God, and an outflow of the Divine wisdom as a consequence of the Incarnation of God the Word, and admirably adapted to satisfy the spiritual wants and cravings and yearnings of man's complex being. It is because I see so clearly that Liberals or Nonconformists—for really the two terms are identical—are politically right, and Catholics are religiously right, that I have an intense sympathy with both. What can be grander than the words, uttered on his dying bed, of Lacordaire—perhaps, take him all in all, the noblest soul which this century has given to the world—"I die a penitent Catholic, but an impenitent Liberal"? Even to be able to appreciate such a saying, and admire it, is almost like a grace itself.

Lastly, I could not be content with Liberationism if everything were to end there. But that is far from my idea. I am, as you know, a member of the Order of Corporate Reunion, which I look upon as the best agency for building up a true Catholic Church in our land upon the only basis upon which any Church ought to be built—the basis of purely spiritual authority, making no appeal to anything save moral sanctions, and calling to its aid nothing save moral force. I sometimes see the Order of Corporate Reunion spoken of in the press as "this mysterious order." For my part I know of no mystery about it, except that in the marvellous, and therefore mysterious, providence of God, it has been endowed in a perfectly legitimate manner with the gift of a Catholic episcopate, an episcopate which is absolutely free and unfettered by pledges given to the State; and which will, I cannot doubt, as the years roll on, restore to this dear English people every Catholic privilege, and ultimately unite all who love the Lord Jesus in sincerity and truth in one loving brotherhood of believing souls. But then I am quite sure this can never be until a so-called religious Establishment, which is subject to man's supremacy instead of God's supremacy, is taken out of the way.

I remain,
Your faithful and affectionate brother in Jesus,
THOMAS W. MOSSMAN.

EXPULSION OF A MISSIONARY FROM FERNANDO PO.—At the Primitive Methodist Conference on Saturday it was determined to request Mr. Childers to call the attention of Parliament to the expulsion of the Rev. William Holland, a missionary, from Fernando Po by the Spanish Governor in February last. The Methodist New Connexion Conference again denounced the opium traffic, and agreed to memorialise both Houses of Parliament on the subject.

CHURCH AND STATE.—A correspondent of *John Bull* writes:—"Lord Chief Justice Cockburn has declared that the Church of England is 'an institution maintained and endowed by the State'; and Lord Justice Bramwell says that the clergy 'receive the wages of the State' for the performance of their official duties. The Bishop of Bath and Wells seems very eager for Parliamentary legislation with respect to the rubrics. Apparently his lordship dreams the delusive dream that Parliament will be as ready to adopt whatever Convocation may recommend as Lord Penzance is to condemn any Ritualist who is hailed before his court by the Church Association, and forgets that of late years both the Lords and the Commons have shown a disposition to regard the Church only as a department of the State, and to act as if authority to 'decree rites and ceremonies' and to regulate 'controversies of faith' belonged to the State and not to the Church, and ought to be exercised only by the civil power. Doubtless the Liberation Society gratefully appreciates all the help given to it by those in high places in both Church and State; whether bishops, judges, or senators, and whether its exalted (though sometimes unintentional) coadjutors act officially or extra-officially."

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN GENERAL DEBILITY AND EMACIATION.—In cases of debility and emaciation, the powerful curative influence of Dr. de Jongh's Light-Brown Cod Liver Oil is graphically described by Sir Henry Marsh, Bart., M.D., Physician in Ordinary to the Queen in Ireland, who, after extensive use, strongly recommended this preparation, and observed: "I have frequently prescribed Dr. de Jongh's Light-Brown Cod Liver Oil. I consider it to be a very pure Oil, not likely to create disgust, and a therapeutic agent of great value." This eminent Physician remarks: "With strumous and emaciated subjects, and where the general health is impaired, the remedy tells with peculiar efficacy. The reviving and reanimating effects of a regular daily course of this animal Oil are highly satisfactory. Its favourable action on the system is renovating; it checks progressive emaciation, restores the yielding health, rebuilds, as it were, the tottering frame, and brings about a most remarkable and salutary change in all the vital functions." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Literature.

*TROLLOPE ON THACKERAY.**

Mr. Thackeray is one of the very few men of the first rank in literature of whom no authorised memoir has been published. We now learn that he himself left strict injunctions that nothing of the kind should be attempted. On reading some fulsome biography his disgust was so excited that he charged his daughters to be careful nothing of the kind should be done by him—a request which they rightly regard as sacred. But this sense of duty has not precluded them from giving what help was possible to Mr. Trollope in preparing this volume, so that it may be accepted as the most exhaustive memoir we are likely ever to have. From this point of view it is inevitable that the book should be tried by a higher standard than would have been applied to it had it come before us with no such family *imprimatur*.

Mr. Trollope has arranged with not a little tact the few facts in the life of Thackeray which he could regard himself as free to present, and he has supplemented these with reflections of his own—sometimes very helpful in throwing light on Thackeray's habits and traits of character; and sometimes hardly so. We shall first shortly outline the main facts in the great satirist's life, and then remark on some of Mr. Trollope's reflections.

Mr. Thackeray was born at Calcutta in July, 1811, his father being then in the Indian Civil Service, as his father had been before him. He was brought a mere child to England, and as a timid sensitive boy entered the Charterhouse, where the unsympathetic nature of the head master, Dr. Russell, and the somewhat rough ways of the place, repelled him. He soon made himself distinguished, however, for verses, and wrote clever parodies. In his earlier works he spoke of it as Slaughterhouse and Smithfield, and probably the necessities of art as much as any change of view on his part led to the softened representation of it which we find in "The Newcomes." In 1829, when not yet eighteen, he went to Cambridge. His studies were hardly of the methodic kind which procure distinction at a university, but he was active in his own way. He had a share in editing first the *Snob* and then the *Gownsman*, and some clever bits of satire and drollery appeared there—amongst others, a parody on Mr. Tennyson's "Timbuctoo," which gained the Chancellor's prize in 1829. Here are some lines from it:—

> In Africa—a quarter of the world—
> Men's skins are black; their hair is crisp and curled;
> And somewhere there, unknown to public view,
> A mighty city lies, called Timbuctoo.
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> . . . . . .
>
> I see her tribes the hill of glory mount,
> And sell their sugars on their own account;
> While round her throne the prostrate nations come
> Sue for her rice, and barter for her rum.

It is noticeable that already the snob idea which Thackeray was to work so successfully afterwards had taken his fancy, and that his tendency to parody can justify itself. He left Cambridge in 1830, and shortly after went to Weimar—reminiscences of which are scattered here and there in his books. He oscillated between the attractions of art and literature. In 1832 Thackeray came of age and was put in possession of a fortune of five hundred a year—which was all lost either in the endeavour to found newspapers, or at cards, or through the failure of a bank. He had then seriously to think of work by which money could be made, and finally took up literature as a profession. He wrote for several newspapers, ere long got connected with *Fraser's Magazine* and *Punch*, and laboured for several years without making the least impression on the public. "Michael Angelo Titmarsh" possessed a clear and felicitous touch, and was a man with some delicate humour and fun in him; but the editor was imperative that "The Great Hoggarty Diamond" must be shortened. It is odd to find from the back numbers of *Fraser* on what miscellaneous work Thackeray was long content to drudge—reviewing batches of books, and particularly Christmas books, in such a style, however, as only he could have done. In 1837 he married, and became the father of three daughters—Anne, Jane, and Harriet. His happy family life was broken in on by misfortune. His wife's mind gave way, and his life, notwithstanding success, popularity, and wealth, was lonely. We can easily see how such circumstances affected a mind so sensitive, leaving indirect impress on his work. Mr. Trollope says that he was not naturally strong in self-reliance; this misfortune could only confirm this defect and the hesitating nature of his genius. In 1843 the "First Sketch-book" came out, and

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* *English Men of Letters—Thackeray.* By ANTHONY TROLLOPE. (Macmillan and Co.)

in 1844 the account of the journey "From Cornhill to Grand Cairo"; but in 1846 "Vanity Fair" was begun in numbers, and speedily brought him genuine fame. In 1848 Thackeray was recognised as a great novelist, and a good income was assured. "His face and figure, his six feet four in height," says Mr. Trollope, "with his flowing hair, already nearly grey, and his broken nose (!), his broad forehead and ample chest, *encountered everywhere either love or respect*, and his daughters were to him all the world." Then followed at considerable intervals these works which are so full of humorous touches, pathos, historical knowledge and satire. First came "Pendennis," then the "Newcomes," then "Esmond," followed in 1857 by "The Virginians." The *Cornhill Magazine* was established in 1859, and several of his works appeared there—"The Roundabout Papers," "The Adventures of Philip," and the unfinished "Denis Duval" being amongst them. He died on Christmas Day, 1864, and was buried in Kensal Green.

Mr. Trollope's estimate of Thackeray is genial and, in a sense, discriminating. He is careful to repudiate the idea that the satirist was a cynic; but he might, we almost think, have made more of the peculiar quality of Thackeray's sentiment, and the bearing it had on the elements which have chiefly given rise to the charges of cynicism. Another thing is that Mr. Trollope, while he has so much to say of Thackeray's tendency to put off work, to idle, to muse, and to find relief from his musings in the dash and gaiety of a select society, does not clearly perceive how this tendency pertained essentially to his over-sensitive, impressible, and self-distrustful nature. His works are distinctively the expression of such a character, and we should scarcely have had them if Thackeray had been what it seems to us that Mr. Trollope would fain have made him—steady, calmly-productive, without reaction and an exceptional self-distrust. The literature of mood, of impression, of shy, delicate, indirect self-confession is not to be produced by such semi-mechanical, self-sufficient methods, whatever may be said of the literature of mere invention, or pure society pictures. We cannot but regard as somewhat of a defect, both in a biographical and critical point of view, Mr. Trollope's reiterated disparagement of Thackeray, which we may find gathered up in this passage, where, we think, he somewhat untowardly contrasts him with Charles Dickens:—

> Why was Dickens already a great man when Thackeray was still a literary Bohemian?
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> The answer is to be found not in the extent or in the nature of the genius of either man, but in the condition of mind, which, indeed, may be read plainly in their works by those who have eyes to see. The one was steadfast, industrious, full of purpose, never doubting of himself, always putting his best foot foremost, and standing firmly on it when he got it there, with no inward trepidation, with no moments in which he was half inclined to think this race was not for his winning, this goal not to be reached by his struggles. The sympathy of friends was good to him, but he could have done without it. The good opinion which he had of himself was never shaken by adverse criticism, and the criticism on the other side, by which it was exalted, came from the enumeration of the number of copies sold. He was a firm, reliant man, very little prone to change, who, when he discovered the nature of his own talent, knew how to do the very best with it.
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> It may almost be said Thackeray was the very opposite of this. Unsteadfast, idle, changeable of purpose, aware of his own intellect but not trusting it, no man ever failed more generally than he to put his best foot foremost. Full as his works are of pathos, full of humour, full of love and charity, tending, as they always do, to truth and honour, and manly worth and womanly modesty, excelling, as they seem to me to do, most other written precepts that I know, they always seem to lack something that might have been there. There is a touch of vagueness which indicates that his pen was not firm while he was using it. He seems to me to have been dreaming ever of some high flight, and then to have told himself, with a half-broken heart, that it was beyond his power to soar up into those bright regions. I can fancy as the sheets went from him every day he told himself, in regard to every sheet, that it was a failure. Dickens was quite sure of his sheets.

All such contrasts are necessarily more or less inexact, and we believe that Mr. Trollope has in this case hardly done full justice to the genius of either writer. Charles Dickens was surely not so much of the self-satisfied Philistine as this would suggest, nor Thackeray so much of the confirmed idler. At all events, if Dickens so thoroughly felt that he absolutely realised all the ideal that dwelt before his mind, communicating to the press with each sheet all that he had desired, then perhaps it may be said that he stands alone in the great phalanx of genius who, as Mr. Browning says, all once desired to "put to proof art alien to the artists"; so to express what lay beyond the capacities of common language.

In spite, however, of some little defects of this kind, the volume is, on the whole, a worthy contribution to what promises to be one of the most admirable additions to our biographical literature.

*GEORGE ELIOT'S NEW WORK.**

It is inevitable that there should be some difference of opinion about the value of such a work as this. Those who have hitherto admired George Eliot for the original thought she has shown, and for the power of suggesting trains of speculation, will find in it not a little that will seem to supplement and to give the final touches to much that has gone before. For, in spite of the thin dramatic assumption of the literary and speculative bachelor, Theophrastus Such, into whose mouth the words are put, the idiosyncracy of the writer clearly asserts itself. The bulk of the book is purely scientific and analytic—attempting with some boldness to outline a kind of moral system, illustrated by many applications of criticism to characteristic aspects of the present time, superficially summed up in various very shadowy personages. Under such names as Mixtus, Spike, Lentulus, Merman, Grampus, and Dugong, several tendencies are made to play before us with a humour not always genial and kindly; and if a certain contempt and scorn is therein expressed for some of the vagaries of science and criticism, it does not therefore follow that the sympathetic feelings are so stirred that we are raised above the merely scientific and critical plane. In such chapters as "The Diseases of Small Authorship" we have too clear vision of the scalpel, and, after all, are less able to realise poor Vorticella with her ever-present book on the "Channel Islands," and the album of reviews on the same, than to see the author spurting a kind of acid on a poor foible-possessed creature, whom she could hardly have introduced into a novel without realising a necessity for a more tolerant sentiment. The same thing with some modification must be said of such chapters as those headed "Moral Swindlers," "The Too Ready Writer," "A Too Deferential Man," "A Political Molecule," "A Watch-Dog of Knowledge," "A Man surprised at his own Originality," and "The Wasp credited with Honey," in which what we might call the concealed animus of the book finds most direct expression. The last chapter, "The Modern Hep, hep, hep," contains some striking thoughts on the possibilities that lie in the Jewish race, and the place that it may fill in the future history of the world; but it suffers in some degree like most of the others from its too critical intention—from the too evident self-conscious effort to justify several of the positions taken up in "Daniel Deronda." The purely speculative purpose which so thoroughly pervaded that novel, may now be regarded as confessed; and though we are thus supplied with some fresh critical approaches to the work, it does not follow that we are presented thus with new sources of enjoyment, or have added anything to our authentic perceptions.

The leading defect of this work, then, is, in our idea, that the analytical, self-conscious bent of the writer has found too free play—uncorected or unrestrained by her creative instinct. The defects which have marked her later fictions are here separately emphasised, and declare themselves in full force without any relief whatever from other higher elements. The book wholly lacks sympathetic insight; the humour is cold, glancing, steel-like, often merely verbal! and seems to reflect too much of narrow personal likes and dislikes, seldom really touching the imagination or the heart. Cold intellect is here at work, and aims to elaborate its own apotheosis. And this feeling, we regret to say, is intensified by the manner in which here and there the author gains efficient contrast by glances aside at a world of life and character which can still move the imaginative and humorous faculties. But the purpose which is so pronounced and so obtaining robs them of the value they would have had if they had stood as consistent portions of a creative work. Let the reader take, for instance, from "A Watch-Dog of Knowledge," this passage, which in itself exhibits the finest dramatic elevation, and then let him turn to the chapter in which it is introduced, and discover there how much it loses of the purely critical purpose it is intended to aid and illustrate:—

> I have a sort of valet and factotum, an excellent, respectable servant, whose spelling is so unvitiated by non-phonetic superfluities that he writes *night* as *nit*. One day, looking over his accounts, I said to him jocosely, "You are in the latest fashion with your spelling, Pummel; most people spell "night" with a *gh* between the *i* and the *t*, but the greatest scholars now spell it as you do." "So I suppose, sir," says Pummel, "I've seen it with a *gh*, but I've noways given into that myself." You would never catch Pummel in an interjection of surprise. I have sometimes laid traps for his astonishment, but he has escaped them all, either by a respectful neutrality, as of one who would not appear to notice that his master had been taking too much wine, or else by that strong persuasion of his all-knowingness which makes it simply impossible for him to feel himself newly informed. If I tell him that the world is spinning round and along like a top, and that he is spinning with it, he says, "Yes, I've heard a deal of that in my time, sir," and lifts the horizontal lines of his brow a little higher, balancing his head from side to side as if it were too painfully full. Whether I tell him that they cook puppies in China, that there are ducks with fur coats in Australia, or that in some parts of the world it is the pink of politeness to put out your tongue on introduction to a respectable stranger, Pummel replies, "So I suppose, sir," with an air of resignation to hearing my poor version of well-known things, such as elders use in listening to lively boys lately presented with an anecdote book. His utmost concession is that what you state is what he would have supplied if you had given him *carte blanche* instead of your needless instruction, and in this sense his favourite answer is, "I should say."
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> "Pummel," I observed, a little irritated at not getting my coffee, "if you were to carry your kettle and spirits of wine up a mountain of a morning, your water would boil there sooner." "I should say, sir." "Or, there are boiling springs in Iceland. Better go to Iceland." "That's what I've been thinking, sir."
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> I have taken to asking him hard questions, and, as I expected, he never admits his own inability to answer them without representing it as common to the human race. "What is the cause of the tides, Pummel?" "Well, sir, nobody rightly knows. Many gives their opinion, but if I was to give mine it 'ud be different."

This is an etched likeness in miniature—clear and characteristic, with all the wrinkles faithfully rendered.

The same thing, to a large extent, holds of a great deal throughout the volume. The imaginative impulse, the creative power is held in thrall of the intellect, and receives its colour, sometimes suggesting the grotesque. The author has endeavoured to relieve this impression by a studious quaintness of style, which has led too often to artificiality and stiffness, and this has not been relieved by the parabolic or mild allegorical manner she has been led to affect. The two first chapters—"Looking Inward" and "Looking Backward"—are fair proofs of what we have indicated, though other parts of the book bear abundant impress of it. The literary class who are fond of epigram, and incline to admire a style which bears upon it the marks of elaboration and of difficulties overcome, may be delighted with the sustained, and sometimes even complicated, movements of these grave and majestic sentences set alongside of others polished as if to a fine edge of wit; but the mass of readers would, we fear, feel only wearied and exhausted; and were it not for the fact revealed in the title-page would remain openly incredulous that the writer of these essays was also the writer of "Adam Bede." The effect of George Eliot's dogma on her style has recently been extensively commented on, and even to the most uncritical reader the fact now becomes only too apparent. But we must part from the volume in a not ungrateful mood, and shall do so by quoting a passage in which the spontaneous and picturesque genius of the author has more play than in most of the book:—

> My philosophical notions, such as they are, continually carry me back to the time when the fitful gleam of a spring day used to show me my own shadow as that of a small boy on a small pony, riding by the side of a large cob-mounted shadow over the breezy uplands which we used to dignify with the name of hills, or along by-roads with broad grassy borders and hedgerows reckless of utility, on our way to outlying hamlets, whose groups of inhabitants were as distinctive to my imagination as if they had belonged to different regions of the globe. From these we sometimes rode onward to the adjoining parish, where also my father officiated, for he was a pluralist, but, I hasten to add, on the smallest scale; for his one extra living was a poor vicarage, with hardly fifty parishioners, and its church would have made a very shabby barn, the grey, worm-eaten wood of its pews and pulpits, with their doors only half hanging on the hinges, being exactly the colour of a lean mouse which I once observed as an interesting member of the scant congregation, and conjectured to be the identical church mouse I had heard referred to as an example of extreme poverty; for I was a precocious boy, and often reasoned after the fashion of my elders, arguing that "Jack and Jill" were real personages in our parish, and that if I could identify "Jack" I should find on him the marks of a broken crown.

* *Impressions of Theophrastus Such.* By GEORGE ELIOT. (William Blackwood and Son.)

*MEYER'S COMMENTARIES ON MATTHEW AND CORINTHIANS.**

The character of Meyer as a critical exegetic is now well known, and his works, edited with great care, published by Messrs. Clark, have been frequently described in this journal. We, therefore, naturally turn from the Commentaries before us to the Introductions which precede them. In the discussion of the "Apostolic origin and original language of the Gospel

* *Critical and Exegetical Handbook of the Gospel of Matthew.* By H. A. W. MEYER, Th.D. Translated by the Rev. PETER CHRISTIE. The Translation revised and edited by FREDERICK CROMBIE, D.D. Vols. I. and II. (Edinburgh: T. and T. Clark.)

Critical and Exegetical Handbook of the Epistles to the Corinthians. By H. A. W. MEYER, Th.D. Translated by the Rev. D. DOUGLAS BANNERMAN, M.A., and the Rev. DAVID HUNTER, B.D. The Translation revised and edited by WILLIAM P. DICKSON, D.D. (Edinburgh: T. and T. Clark.)

according to Matthew," Meyer seeks to establish the following four propositions:—

(1.) In the form in which the Gospel now exists, it cannot have originally proceeded from the hands of the Apostle Matthew. (2.) Nevertheless, it must be regarded as a fact, placed beyond all doubt by the tradition of the Church, that our Matthew is a Greek translation of an original Hebrew (*Aramaic*) writing, clothed with the apostolic authority of Matthew as the author. (3.) The original Hebrew writing, however, from which our present Matthew proceeded, through being translated into Greek, must, apart from the language, have been in contents and form, in whole and in part, substantially the same as our Greek Matthew. (4.) Notwithstanding, the Apostle Matthew must have had in the Hebrew composition, of which our present Gospel is a translation, so substantial a part, that it could, on sufficient historical grounds, vindicate its claim to be regarded in the ancient and universal tradition of the Church as *the Hebrew Gospel according to Matthew.*

Many of our readers will probably feel with us that these propositions hang very loosely together; and, at the least, that the first—startling as it is, coming from Meyer—is practically neutralised by those which follow. The second proposition would be more correct if it asserted a universal tradition of the Church in favour of an original Hebrew writing—not as one clothed with the apostolic authority of Matthew, but as one of which Matthew was the author. The testimony of the early Church is unanimous in favour of the view that the first Gospel was written originally in Syro-Chaldaic or Western Aramaic, the dialect spoken in Palestine by the Jewish Christians. But the fathers who assert this also assert that the work of Matthew was translated into Greek, and unhesitatingly employ the present Greek Gospel as a faithful representative of the apostolic production. "If we accept a Hebrew original," as Dr. Schaff remarks, "then we must also conclude, that when the necessity for a Greek version became obvious, Matthew himself made, or caused to be made, the present Greek Gospel. Of this there is no positive or direct proof, but it accords with the testimony of the fathers, accounts for the double assignment of dates which we find, and also for the universal acceptance of the Gospel." Admitting the external evidence of the authorship of Matthew, there is no substantial reason, arising out of the character of the book itself, why we should cut up that authorship into parts, or substitute for a proper authorship the vague idea that the book was "clothed with the apostolic authority of Matthew as the author."

It is with no small surprise and regret that we observe that Meyer regards the fact of the miraculous conception as an open question. "It is clear," he admits, "that the doctrine which became prominent in the Church, in opposition to all Ebionitism, of the birth of Jesus Christ from a virgin, is indeed fully justified on exegetical grounds by the preliminary history in Matthew and Luke." But "the proposition of faith that in Jesus the only begotten Son of God entered as man into humanity cannot be made to depend upon the conception, which is recorded only in Matthew and Luke, but must also, irrespective of the latter, remain fast and immutable in its full and real meaning of the incarnation of the Divine Logos, which took place, and takes place, in no other; so that the belief cannot be made to depend on the manner in which Jesus was conceived, and in which the Spirit of God acted at the very commencement of His human existence." If the miraculous conception be not a fact, then the stories relating to it in Matthew and Luke are legendary. But this consequence gives Meyer no trouble.

Dr. Priestley was consistent with himself in saying, "It does not at all concern us to know how Christ came into the world, but what He taught when He was in it, and what He did and suffered as a proof of the authority by which He taught it. Every man, therefore, who believes that Christ had a Divine commission to teach the great doctrines of a resurrection and a life to come is as much a Christian, and has as strong motives to govern his life by the precepts of Christianity, as he who likewise believes that He was without father or without mother, that He was the maker of the world, or the eternal God Himself." But Meyer's idea of the person and work of Christ differs *toto cælo* from that of Priestley. And yet he believes with Priestley in this matter. "The incarnation of the Logos (he says) is, once for all, a mystery of a peculiar kind; the fact is as certain and clear of itself as the manner in which it took place, by way of human birth, is veiled in mystery, and is in no way determinable *a priori*." "That the idea of the God-Man stands or falls with that of the birth from a virgin is a dangerous but erroneous dilemma. Dangerous, because Mary was not free from original sin; erroneous, because God could also have brought about the incarnation of the Logos without original sin in some other way than by a birth from a virgin."

We can scarcely touch the fringe of this great question by way of discussing it here. But we may cite Godet against Meyer. As to the authenticity of the narrative—the denial of which shakes our confidence in the entire history—Godet remarks on Luke i. 34—38, "What exquisite delicacy this scene displays! What simplicity and majesty in the dialogue! Not one word too many, not one too few. A narrative so perfect could only have emanated from the holy sphere within which the mystery was accomplished. A later origin would inevitably have betrayed itself by some foreign element."

As to the subject of the narrative, Godet says, "Jesus is the second Adam. This birth is the beginning of the world to come. If this character of the appearance of Jesus be denied, the whole of the subsequent narrative remains unintelligible and inadmissible. Directly it is conceded, all the rest accords with it. But the creative character of this birth does not destroy the connection between the old and the new era. In the birth of the greatest representative of the old economy (John the Baptist) God remained faithful to the theocratic past by making the Israelitish priesthood the cradle of this child. He acts in the same way when the Head of renewed humanity, the Lord of the world to come, is to make his appearance—He causes him to come forth as a scion from the stock of the ancient royalty of Israel. Further, God has respect in this work to the conditions of the *human* past generally. While creating in Him a new humanity, He is careful to preserve the link which unites Him to the ancient humanity. Just as in the first creation He did not create man's body out of nothing, but formed it out of the dust of the already existing earth, of which Adam was to become the lord, so, at the appearance of the second Adam, He did not properly create His body; He took it from the womb of a human mother, so as to maintain the organic connection which must exist between the Head of the new humanity and that natural humanity which it is His mission to raise to the height of His own stature."

Of the Commentaries on the Epistles to the Corinthians we need say but little. On the great question of the resurrection of Christ, and the final resurrection by Christ, there is no hesitancy or doubt. And wiser principles of interpretation cannot be laid down than those which we find in the Preface:—

Our wounds will not be healed, but only deepened and widened, by arrogant boasting about our confessions, which are after all but the works of men. Much less will the end be attained by a wanton attenuating, explaining away, or setting aside, of the positive teachings of the New Testament, and of miraculous facts in the history of redemption; for these have subdued the world, and must continue to subdue it. Only in that which is and remains the "norma normans" for all faith and all teaching, and for the confessions themselves—only in the living word of revelation resides the God-given power to heal. . . . Now if nothing save the pure Word of God may or ought to prepare the way towards a better future for the Church, then all expounders of that Word have but one common aim placed before them—namely, just to ascertain its *pure* contents, without addition or subtraction, and with a renouncing of all invention of our own, with *simplicity*, *truth*, and *clearness*, without being *prejudiced* by, and *independent* of, dogmatic *a priori* postulates, with *philological precision*, and in strict *objectivity* as *historical fact*. . . . The plan of procedure adapted may vary; one may prefer the glossematic, another the inductive, method. I attach but little weight to this question of method in itself; although I cannot ignore the fact, attested by various works appearing at the present day in the region of Old and New Testament exegesis, that the inductive method runs more risk of giving to *subjective* exegesis a free play which should be rigorously denied to it.

With so much to admire and to be thankful for in these Commentaries, our one regret is that these principles are sometimes forgotten, and that all "play" is not "rigorously denied" to the spirit of "subjective exegesis."

*LADY HOPE'S "LINES OF LIGHT."**

It should be a cause of deep pleasure that Lady Hope, in ceasing to be Miss Cotton, has not ceased in any of the work to which we have, more than once, had the gratification of directing our readers' attention. The present book is cheerful, encouraging, and stimulating. More: it is a wise book. There is the same enthusiasm as of old; there are similarly well chosen illustrations, with that beautiful, simple, devotional spirit which so many lose in the very midst of Christian work, and there is also to be found very shrewd practical wisdom.

It will be almost unnecessary to say that our authoress writes a great deal of the coffee-room movement, but she insists, with still greater emphasis than she insisted in her last book, on the necessity of connecting it with open Christian work. Her thoughts upon this subject will be new to many, and, perhaps, also surprising. Lady Hope asserts that "strange to say, and contrary to the ordinary idea of those who have never tried it, in dealing with the masses, the Bible is a popular book." Of the halls, she adds, "greater things could be accomplished by opening large central coffee-halls with mission *entourage*. Everything within and without these buildings should be highly attractive, and strongly pervaded with the sweet savour of that Name which alone can bring peace to the humbled heart and deliverance to the sinning one."

No one, perhaps, has seen more of the evils of the drink system than Lady Hope. She acknowledges that the masses of England are "drink-ridden," but she thinks there is a remedy, and it is to "meet the man on the ground where the public-house met him," providing similar, though higher, attractions, and without the public-house evils. This is what, as the result of her own practical experience, she would give him—

Brightly lighted room, spacious, well-furnished, and clean.

Kindly, cheery voices, a musical box, a band, hand-bell ringing, and, best, and to him most attractive of all, plenty of lively hymn-singing. The words and tunes of these, suitably chosen and well conducted, delight his ear and reach his heart.

The smell of strong coffee and appetising food, but *not* stale tobacco!

The taste of a choice of cooling as well as warming drinks, ready the moment called for; and other food, sweet, substantial, and suitable to his requirements, which, after all, are not difficult to meet. The coffee must not be scalding, the meat not tough, the bread and buns fresh, the cup and plate clean. For the working-man, brave and noble-hearted as he is, is as quick to detect a blemish as you or I, and is suspicious enough to have his own thoughts about the "new place," and to wonder at first whether he is being "taken in!"

Warmth, comfort, quiet, rest, order, he must find awaiting him here, and above all, the friendly shake of a hand, and a hearty welcome.

Lady Hope insists especially upon large halls; and another of her points, expressed very strongly, is the rigid exclusion of boys. She gives her reasons for the adoption of these and other characteristics, which she holds to be necessary to entice success, and she also gives reasons why coffee halls sometimes fail. Here is one which a good many will understand and appreciate—

I was once entreated to visit an ill-fated manager, whose physical powers had succumbed beneath the opposing wishes and tempers of the sixteen committee ladies, who were endeavouring to rule him, each in her own way, but all with a rod of iron! The unfortunate man's groans on his sick-bed were distressing to hear, and yet one could hardly help smiling at his melancholy ravings about his many mistresses, and his feverish anxieties to please each impartially. It is needless to say he did not return to his post; but this ever augmenting committee of ladies naturally brought the coffee-house to a rapid close, when, after some months of interment, it as suddenly rose into satisfactory life, beneath the auspices of one lady, and is, I believe, now flourishing.

Another, relating to the boys:—

Many of the coffee-house failures I have personally witnessed have been owing to the tremendous influx of boys at the commencement of their history. The manager and his superintendents were only too pleased to have customers, and then, finding no men appeared, they argued, "But the poor boys! where are they to go?"

This difficulty is worth considering for a moment. Men and boys will not amalgamate. They are as different and incohesive as oil and water. It is true that boys everywhere appreciate a coffee-room, but their rendezvous ought to be held in quite a different building from that frequented by the men. They must be kept entirely separate, not even entering the same door (except, as I said before, as customers), and an essential point in the well-being of the boys' coffee-room is the provision of regular occupation for them during the evening hours. This complicates the question very much. Boys do not want a place of rest, for their energies are always at work. When idle they are always inclined to receive or communicate mischief, but when employed they are quite happy. Industrial schools provided at one end, with a bar and refreshments, would no doubt answer very well, and have been known to succeed. Here, of course, the character and disposition of the manager are all-important.

But on no pretext whatever must the boys be permitted to associate with the men. The latter neither appreciate their society, nor will they stand their criticisms.

We venture to say that neither of these causes of failure has been pointed out, until Lady Hope has now pointed them out.

We are glad to find another illustration of common-sense in this work. There are mothers' meetings and mothers' meetings. Of one the authoress tells that the mothers are detained for two hours in a "cold cheerless room," while a melancholy story is read to them in a still more melancholy voice. She says:—

I can only think these mothers have attained an eminence of virtue and self-denial that it would take us a lifetime to reach, and yet for years this miserable meeting has been carried on in this way; and it never seems to occur to any one of those concerned in it that the fault lies with themselves, and that a crowded room might easily take the place of the empty one.

And now for another kind:—

I well remember one day carrying into my mother's meeting a little book in each hand, and saying, "This little book will make you cry, and that little book will make you laugh; which shall I read to you?" A very hearty response, garnished with plentiful smiles and

* *Lines of Light on a Dark Background.* By Lady HOPE of Carriden. (J. Nisbet and Co.)

nods, was instantly evoked by the question, and one and all agreed, "Oh, do make us laugh! Read that little book. We have crying enough at home sometimes"; and, poor things! they are anxious and oppressed with many cares, and a little fun is a capital tonic, which they thoroughly appreciate.

Concerning ways of working and of encouragements to work in many fields, the reader will find abundant illustrations in this little book. A great deal in it—swiftly, and before you are aware—will set free all the wellsprings of the heart.

BRIEF NOTICES.

Academy Notes. Grosvenor Notes. (1879). Edited by HENRY BLACKBURN. (Chatto and Windus.) It is hardly needful to say a word relative to these serviceable shilling brochures, which are to be seen in many hands at each of the art galleries referred to. We are glad that the editor has supplemented his Academy guide by one to the Grosvenor Gallery. They are very useful in calling attention to the principal works of art, and the many illustrations, mostly from the artists' own sketches, are most helpful. No visitor- especially the casual visitor—should be without Mr. Blackburn's guides.

Centenary Celebration of West Orchard Chapel, Coventry. (London: Yates and Alexander, 21, Castle-street, Holborn.) We have too long delayed a notice of this interesting little volume, which many outside of Coventry will like to possess. Nonconformity in that city has a history of its own, which finds mention in Calamy's well-known work. It may be traced back to Wycliffe, since whose time, down to the passing of the Toleration Act, there was "a constant succession of martyrs, confessors, and witnesses to the truth of pure Christianity." The particular church with which we are concerned has its special history. Dr. Burder, who was its pastor in 1783, and remained there ten years, was afterwards one of the founders and the secretary to the London Missionary Society, and amongst the earliest promoters of Sunday-schools in England. Since his time there have been only two ministers of West Orchard Chapel, the Rev. John Jerard and the Rev. E. H. Delf, who has obtained honourable distinction both as a Congregational pastor, having presided over the West Orchard Church for the long term of thirty-six years, and who is a staunch advocate of religious freedom, and, happily, still survives. It was fitting that this memorial volume should contain portraits of the three Independent ministers who for nearly a century have presided over this church—that of Dr. Burder, who preceded the photographic era, being, we suppose, a transcript from the series in the *Evangelical Magazine*, of which he was editor as far back as 1803. The centenary services, of which we have here a review, were more than usually interesting. First, there is Mr. Delf's "History of West Orchard Church" from its earliest beginnings—to a great extent gathered from the old church books—and full of curious details. Next we have a very masterly lecture on "The History of Independency," by the Rev. John Gordon, a Unitarian minister of the Channing school, late of Coventry, and now of Evesham, which abounds in noble thoughts, eloquently expressed. Lastly, there is a report of the proceedings of the public meeting that followed, in which Mr. New, president of the Unitarian Association, the Rev. J. Baldwin Brown, and other ministers and members of various denominations took part—a genuine representation of the broad platform of Independency. The services referred to were the means of bringing about a handsome centenary fund of more than 1,000*l.*, which was expended in improving and renovating the chapel and school. The volume containing these particulars is printed and bound with much taste.

The Treasury of David. By C. H. SPURGEON. Vol. V. Psalm civ. to cxviii. (London: Passmore and Alabaster.) This is another instalment of Mr. Spurgeon's elaborate and original exposition of the Book of Psalms, upon which some 1,200 pages have already been expended. Apart from the criticisms of the indefatigable minister of the Metropolitan Tabernacle, from a good deal of which we dissent, and his perilous claim for verbal inspiration, this volume, like those which preceded, will be valuable to theological students, as containing a vast mass of valuable extracts from other writers. Mr. Spurgeon is racy and often sagacious in his interpretation of difficult passages; sometimes, to our thinking, quite otherwise. He is justly severe upon preceding commentators on the Psalms for their caprice and slovenly work. It is only right we should say that this fifth contribution towards the elucidation of the Book of Psalms was completed last autumn before the industrious commentator was laid aside. It is to be followed by two more volumes—one being devoted solely to Psalm cxix., "if health and strength permit"—which we sincerely hope may be the case.

The Law Relating to Weights, Measures, and Weighing Machines. By GEORGE CRISPE WHITELEY. (London: Knight and Co., Fleet-street.) With the present year came into operation an important Act of Parliament amending previous legislation on this subject, and the provisions of the new statute are clearly expounded in this compact volume. Mr. Whiteley has done his work not only with thoroughness, but with lawyer-like precision. "To make the book complete," he remarks in the preface, "the enactments imposing the obligation to keep weights in a mill, imposing penalties for false weights under the Excise Acts, providing for scales and weights at markets and fairs, and relating to weights and measures used in mines, have been given; and, with a similar view, a chapter has been added giving the provisions of the law with regard to the sale of coals and bread so far as they relate to weights and measures." This extract will indicate the usefulness and extent of this publication. It will probably find a place in the counting-houses of all tradesmen who accept Mr. Whiteley's happy motto, "Be just, and fear not."

The Expositor for June (Hodder and Stoughton).—In the interests of Biblical exposition it is much to be hoped that no bishopric may be offered to the Dean of Peterborough—even though the now famous landscape of his eloquent diocesan should be thrown into the bargain—for some time to come. He has rare gifts in the elucidation of Scripture, and will do far more for the whole Church by the exercise of such gifts "in the calm still air of delightful studies" than amid the worry and turmoil of a modern bishop's life. He commences a new work on Ecclesiastes in the current number of the *Expositor*. Mr. Finlayson's paper on "Christ demanding Hatred" is up to the level of *Expositor* articles, which is considerable praise. Professor Massie's "Word Study" is somewhat bewildering in its profusion of suggestion. It lacks terseness. The editor's commentary on the Book of Job has reached the close of chapter xxx. The quotations from Shakespeare appear so regularly that one can hardly resist the feeling that they come mechanically. Nevertheless, it is an excellent idea to put the English and the Semitic dramas side by side, and let the one illustrate the other.

Ula in Veldt and Laager. A Tale of the Zulus. By CHARLES H. EDEN, F.R.G.S. (Marcus Ward and Co.) It cannot be said that Mr. Eden is behind time in his work, for he actually brings his tale down to March of the present year. But the tale is good, the main incidents well selected, and all told in a brisk style that carries the reader right through to the end. The narrative is given in the first person by one who was born in South Africa, sent to England for education, and returned to settle on the borders of Zululand. It illustrates the barbaric vengeance of Cetewayo on missionaries and other settlers who had offended him; the bravery, cunning, and superstition of the race. The principal character is Ula, whom our readers may compare with Uncas, the "last of the Mohicans" himself. Ula's character excites a good deal of interest, and, on the whole, Mr. Eden has in this work produced one of his best tales.

The Journey and Epistles of the Apostle Paul. By SAMUEL SHARPE. (John Russell Smith.) Mr. Sharpe's opinions concerning the subject which he has treated in this little volume could be almost anticipated. At least the reader would be sure that, in his judgment, as the author says, "the usual opinion about the order in which St. Paul's Epistles were written is erroneous." But there is a great deal of studiously written and valuable matter in this volume, which we are not surprised to find has now reached a second edition.

*** In our last number, in noticing a new periodical for young persons—the *Prize Paper*—we took occasion to say a word in praise of the "original" prize designs. One of these did seem familiar to us, but we could not trust our memory sufficiently to say that it was an impudent imposition. Since then we have made a search, and have found that this "original" and humorous drawing of a boy practising on stilts, which appears with the name of the prizeman, was in the *Boy's Own Paper*, published by the Religious Tract Society, in March.

The fortune of the late Mr. Crawshay, of Cyfarthfa, will not, it is said, exceed £2,000,000. The bulk of his property will be divided equally amongst the three sons, a liberal provision being made for his widow and daughters. It is said to be very doubtful whether the great ironworks will ever be opened again.

THE IRISH UNIVERSITY BILL.

As stated by us last week The O'Conor Don proposes to resume the adjourned debate on the second reading of his bill on Wednesday next. The first three Orders of the Day are in the hands of Irish members, who will no doubt give way in his favour. Fourth on the list stands Mr. Wilbraham Egerton's Burial Ground Bill, who will probably be guided by the advice of the Government as to the course he will take. It is expected either that he will give way, and thus leave the course clear, or that the Government will find a night for The O'Conor Don.

At a meeting of the members of the Home Rule party in Dublin on Friday, Mr. Shaw, the chairman of the League, is reported to have said that they were in great hopes that they would be able to settle the University question this year. The agitation in England and Scotland was an agitation that did not extend to the great mass of the people, and he believed that influential men on both sides of the House would be glad to see the question settled on the lines of The O'Conor Don's Bill. If Mr. Shaw referred to the bulk of the electors when he used the phrase "mass of the people," we presume that he could not have taken cognisance of the many expressions of opinion which we recorded last week and to which we give publicity in this column, and that, too, at a time when a widespread feeling prevails that there is no probability of the bill being passed during the present session.

The *Scotsman* hears that Sir William Harcourt will support the Irish University Bill, and that Sir Henry James will oppose it. The rumour that the bill would receive the support of the Marquis of Hartington is destitute of foundation in fact.

ACADEMICAL OPINION.

A report adverse to the bill is, we are informed, being drawn up by the committee of Convocation of the Queen's University of Ireland.

Under the "Spirit of the Universities," the editor of the current *University Magazine* writes:—"I see The O'Conor Don is again bringing in his bill for the virtual establishment of a denominational University. Unless he obtains the support of the Government he will never carry his measure, and I cannot think that he will obtain their support. I need hardly say that University opinion is strongly against the bill. That its enactment would be utterly destructive to University education can be shown very briefly. Under its provisions it would pay the new University and its affiliated colleges to manufacture graduates free of charge at the rate of about five hundred every year, and make each of them a present of 10*l.* on taking his degree. Putting all questions of sectarianism aside, this would be enough to condemn the measure utterly. There is simply no guarantee that any adequate test, or any test at all, would be exacted from students; and, though the degrees of the new University would very speedily find their level in the general market of the world, it is by no means so certain that the local Irish market would not be 'rigged' in their favour. Even now it is impossible for a medical man to get a Poor-law appointment in the south or west of Ireland unless he has been a student of the school connected with the 'Catholic University.' That the same kind of influence would be brought to bear in favour of the new University and its graduates in every faculty may be as safely predicted as that the sun will rise. Even Trinity (to say nothing of the Queen's) would be heavily weighted in a race under such conditions."

MEETING AT THE NATIONAL CLUB.

An important meeting was held on the 10th June, at the National Club, to protest against this measure. Mr. J. M. HOLT, M.P., occupied the chair, and he was supported by Lord Oranmore, Sir Leopold M'Clintock, the Rev. Sir L. M. Tilson, General Mackenzie, Mr. G. Palmer, M.P., Mr. Newdegate, M.P., Dean Bagot, Dr. Badenoch, Alderman Fowler, Mr. J. Carvell Williams, Mr. C. J. Plumptre, and others.

The CHAIRMAN assumed that they were all agreed in opposing any step in the direction by the endowment of a Roman Catholic University. He lucidly examined the provisions of the bill, analysed its objects, and forecast its effect on existing universities and colleges.

Mr. MUNROE, the secretary of the Queen's University Graduates' Association, moved the following resolution:—

It is the opinion of this meeting (1) that the University Education (Ireland) Bill would in the event of its passing establish an institution unparalleled in its construction, and most objectionable in its character; (2) that it would practically result in the endowment by the State of a Roman Catholic University in Ireland; (3) that the establishment and endowment by the State of a Roman Catholic University would be unjust to existing Universities, inimical to sound academic culture, and injurious to civil and religious liberty. That this meeting therefore records its decided opposition to a bill which it believes to be vicious in principle, odious to the great majority of the nation, and perilous to any Administration which may favour or support it.

He said that the majority of the educated classes in Ireland were Protestants, the Roman Catholics

being too poor to require such education to the same extent. Of the 7,000 students in the Queen's Colleges, however, 25 per cent. were Catholics, and their number was increasing. From his own practical experience, the Queen's Colleges, which were so much abused, were undenominational, in fact as well as in theory, and no professor ever went so far as to ask a student what his religious opinions were. The various religious denominations in Ireland looked after their own students so far as religion went, and if the Queen's Colleges were godless institutions, the term could only be applied to the Roman Catholics, who refused to appoint priests to look after the students of their own religion.

In seconding the resolution, the Rev. Mr. WELCH, of Trinity College, Dublin, said that a Roman Catholic University would aggravate and increase the existing evil of a priesthood drawn from the lowest social classes and trained into isolated beings. Mr. Alderman FOWLER, representing the University of London, pointed out that if the Roman Catholics objected to the establishments already provided in Ireland it was quite open to them to establish their own colleges and send their students to the Dublin University to pass examinations and take degrees. The London University gave degrees to all who could pass the examinations, and the celebrated Roman Catholic College at Stonyhurst sent many students to the London University. Thus Roman Catholics did and could avail themselves of similar institutions. Mr. J. BATEMAN, F.R.S., of Magdalen College, Oxford, said that the feeling of Oxford was decidedly against the bill. The Rev. L. WEST, of Emmanuel College, Cambridge, in the course of his remarks, said it must be admitted the Roman Catholics were consistent in that matter, because they said it was necessary for them to have the training of their priests from the earliest years. The fact was that unless a man was carefully trained for his office of priest he would revolt from Roman Catholicism. There was no reason, however, why the Roman hierarchy should be in possession of the University by means of having its own Senate, and that was no doubt what this bill would result in. There was likewise no reason why this money should be employed to endow a new University. They might as well hand it over to the Roman Catholics at once.

On the motion of Dr. BADENOCH, it was resolved to forward copies of the resolution to the Prime Minister, the Chancellor of the Exchequer, and the Home Secretary.

IRISH PRESBYTERIANS.

At a meeting of the General Assembly of the Irish Presbyterian Church on Friday last, at Belfast, it was resolved that :—

The Committee on Higher Education should meet and take into their most careful consideration the present phase of the University question in Ireland, especially the bill of The O'Conor Don now before Parliament, and place before the Government the Assembly's views on that subject, maintaining the uniform testimony of that Church in favour of non-sectarian education, as opposed to a denominational system.

It was urged that there were provisions in the measure the effect of which would be to prevent the affiliation even of the Magee College in Derry with the proposed University; while as many as forty colleges belonging to the Roman Catholic Church were prepared to be united to it.

WESLEYAN OPINION.

At a meeting of the Wesleyan Education Committee—which, we need hardly say, represents an immense constituency—held in London on Friday, it was unanimously decided, after a long discussion, to petition the House of Commons against the Irish University Bill.

(From the *Methodist Recorder*.)

The State in the new University is to find buildings, apparatus, libraries, salaries, teachers, to pay pupils for learning, and professors for teaching, but is not to have a word to say as to any moral or religious principle taught. The State is once more to abdicate all rights within the sphere of morals, leaving that sphere to the sole authority of the bishops, and is to confine itself to keeping fellows, tutors, and governors, to preach, teach, and enforce whatever bishops appoint. Then it is to turn round and say, I do not teach what my salaried agents teach. This is denominational endowment in the most practical form, that which makes the State paymaster, and the bishop commanding officer.

How leaders of the Liberal party can face the country after showing even partial countenance to such a scheme we do not know. Conservative statesmen do not profess to believe in the equal rights of different denominations, and are not slow to avow that the one or ones they favour should enjoy preferential bounties, and that those they do not favour should suffer differential imposts. But Liberal politicians at least talk of equal rights. Here, then, is a clear attempt to give vast preferential bounties to one denomination, bounties which would act as a differential impost upon those of other denominations. What do the Liberal leaders say to it? The country has a right to know. It does know what Mr. Lowe thinks, and when Mr. Forster and Mr. Gladstone shook the confidence of the country in their liberality when denominational interests were concerned, Mr. Lowe was the one of their colleagues who seemed most clearly to feel their inconsistency and injustice. Are they or are they not ready once more to set up the favoured denominations at the expense of all others? If they are, it is full time that all pretexts were done away with, and that we knew with whom we had to deal.

And why are the Roman Catholics to have a gift of a million and a-half of money in preference to other bodies of their fellow citizens? The statesman's reason ought to be, because they are better citizens, and their religious training will make better citizens. Now, there is not a statesman in England that would face the Nonconformists of the United Kingdom and say that. The statesmen do not believe it. They know it is not so. But the politicians fancy that the priests can bring more votes. In that they are mistaken. The priests, tempting them to partiality and unfaithfulness to principle, bring loss, weakness, division, and only hollow and greedy support. Standing on the principle of equal rights, the statesmen would be able to defy the priests, and would rally a support tenfold steadier and less exacting than theirs. Some members of Parliament say that as the Catholics have a grievance it would be worth while to pass this bill, just to get the question out of the way. We should hardly have thought that there was left in this present evil world one creature so innocent as to suppose that you would get the bishops with their claim to control education and command public funds out of the way just by giving them a round million and a-half. But it appears that even in St. Stephen's there are babes so mild as not to see that such a bonus would enable them to thrust themselves more and more in the way.

RESOLUTIONS OF ECCLESIASTICAL BODIES.

On Friday last Mr. McLaren, M.P., presented a petition to the House of Commons from the General Assembly of the Free Church of Scotland, which he stated, represented 1,000 congregations, who raised annually half a million for their own religious ordinances. They petitioned against the Irish University Bill for the reason that there were already two Universities in Ireland, which they considered amply sufficient, and they regarded the bill as one for the purpose of the aggrandisement of the Roman Catholic colleges at the general public expense. They thought it would be extremely wrong to give a million and a-half for that purpose.

The London Presbytery of the Presbyterian Church of England, at their meeting on the 10th inst., unanimously resolved, on the motion of the Rev. Dr. White, seconded by the Rev. Dr. Morison, to petition Parliament against the Irish University Bill for various reasons, one of which being that the bill, if passed, would secure the endowment of a sectarian or denominational system of collegiate education in Ireland contrary to the whole course of recent legislation on that subject.

At a meeting of the committee of the General Body of Protestant Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster, held at the Memorial Hall, Farringdon-street, on Thursday last, the Rev. J. Teall in the chair, the following resolution was unanimously passed :—

The committee of this board, having considered the University Education (Ireland) Bill recently introduced into the House of Commons by The O'Conor Don, feel called upon to offer it their strongest opposition, inasmuch as, while professing to provide for the establishment of a new University of a secular character, it would, in effect, by lavishly subsidising denominational colleges, create new endowments of religion in Ireland, and thereby violate the principles on which the late Irish Church Disestablishment Act was passed, restore a large portion of the funds of the disendowed Church to such objectionable sectarian uses as those from which they were withdrawn, and, instead of allaying, tend to revive the spirit of sectarian animosity.

At the quarterly meeting of the London Baptist Association on June 10, on the proposal of the Rev. T. V. TYMMS, seconded by the Rev. W. BROCK, the following resolution was unanimously carried :—

That this association earnestly deprecates the appropriation of the surplus from the disestablished Church of Ireland to the direct or indirect endowment of denominational teaching, and hereby authorises the president to send a petition to Parliament against the passing of the Irish University Education Bill, as a measure confessedly framed and evidently adapted to secure the maintenance of Roman Catholic colleges.

The following is the resolution passed at a meeting of the Surrey Congregational Union, held June 10, which we merely noted in our last issue :—

That this union regards with the strongest feelings of repugnance all attempts to return to the system of denominational endowment in Ireland, which was abolished by the Irish Church Act of 1869, and considers that the bill for creating a new Irish University would, if passed, lead to the virtual endowment of Roman Catholic and other denominational colleges in Ireland. Believing the measure to be objectionable on that, as well as on other grounds, the ministers and delegates now assembled express the earnest hope that the members for the county of Surrey will exert their influence to prevent its passing into law.

At the Annual Conference of the Methodist New Connexion denomination yesterday, at Huddersfield, a resolution adverse to the bill was passed.

At the summer meeting of the Leicestershire and Rutland Congregational Union held at Harborough on Monday, the 9th inst., the following resolution was adopted :—

The ministers and delegates of the Congregational churches of Leicestershire and Rutland, in conference assembled, desire to record their unanimous and strong objection to The O'Conor Don's bill for creating a new Irish University, believing that by the proposed endowment, which will be held in absolute possession, and by the extensive and vague powers given for the affiliation and support of denominational colleges, this bill is practically a measure for creating new religious endowments in Ireland, and thereby distinctly reverses the policy of the Irish of 1869, while it violates the pledge given by that Act that the proceeds of the property of the disestablished Church "shall be appropriated mainly to the relief of unavoidable calamity and suffering."

The Baptist Association of Lancashire, on Thursday last, at Burnley, passed a resolution in deprecation of University legislation for Ireland, on the line of The O'Conor Don's Bill.

At the annual meetings of the Southern Association of Baptist Churches, held at Southampton last week, it was resolved :—

That this association approves most heartily of the recent steps of the committee of the Liberation Society in relation to the exceedingly furtive and urgent attempt to reintroduce the Establishment principle in Ireland by the institution of a University which would in effect become Roman Catholic, being an application of the surplus of the Irish Church to a purpose at variance with the Irish Church Act of 1869.

At the annual meeting of the Hertfordshire Union of Baptist Churches, held at Hemel Hempstead on Wednesday last, it was resolved to petition Parliament against the bill.

At a representative meeting of Nonconformists in Loughborough held on Friday last the following resolution was unanimously adopted :—

This meeting is of opinion (1) That the Irish University Bill, if passed, would be the means of devoting public funds to the propagation of sectarianism. (2) That it adds to the injustice of the scheme by proposing to reapply, for the promotion of denominationalism, money rescued from denominationalism by the Irish Church Act. (3) That it would be prejudicial to University education in Ireland, both by exciting strong motives to lower the standards at examinations, and by its tendency to injure the existing universities.

A meeting of ministers and representatives of various bodies of Nonconformists was held on Thursday last at Hereford, at which resolutions condemning the bill were unanimously agreed to.

LIBERATION SOCIETIES.

At a meeting of the Marylebone borough council of the Liberation Society on Friday last, the Hon. E. L. Stanley in the chair, it was resolved that the Irish University Bill ought not to become law for the following reasons :—

1. It violates the principle that the Legislature, which represents the whole people, ought not, either directly or indirectly, to endow with national property any religious body.
2. The proposal to apply one and a half millions of the Irish Church surplus in effect to the endowment of denominational and Roman Catholic colleges is a breach of the distinct pledge given in Parliament at the time of the disestablishment of the Irish Church.
3. The permanent alienation of so large a sum will deprive Parliament of all control over the University proposed to be founded.
4. The Queen's University, which is now doing a good and progressive work, would, by this bill, be put in a worse position, and would be seriously hampered in its action.
5. The proposed organisation of the new University gives no adequate security for its being truly an institution for imparting higher learning, and there is every reason to fear that its funds will be mainly applied to the endowment of Roman Catholic seminaries under paramount priestly and episcopal government.

Similar resolutions have been adopted at meetings of the Southwark and Manchester branches of the Liberation Society. In the former case Mr. Andrew Dunn presided, in the latter Mr. J. B. M'Kerrow. Also by the Liverpool and Bradford branches of the Liberation Society.

At a meeting in connection with the Liberation Society, recently held at Wisbech, it was resolved :—

That this meeting, having taken into consideration the provisions of the University Education (Ireland) Bill, strongly disapproves thereof (1) because it is a disguised attempt to subsidise a denominational institution, and is therefore in direct opposition to the policy of the Irish Church Act; and (2) because a university so constituted and endowed would be certain to weaken the Queen's University and Queen's Colleges, the advantages of which are increasingly appreciated; and would give new strength to sectarianism in education, the discouragement of which has been the aim of recent legislation; and (3) because it is a gross attempt to divert from its legitimate use a large portion of the funds arising from the disendowment of the Irish Protestant Church.

It was also resolved :—

That the chairman be requested to communicate with the members for the county, enclosing a copy of the above resolution, and urging them to oppose by all legitimate means the passing of this obnoxious measure.

WELSH OPINION.

At a conference of ministers and laymen of the Congregational denomination, representing no less than two hundred and twelve churches and congregations of the county of Glamorgan, held last week, resolutions were unanimously passed adverse to the bill.

The annual association and quarterly meeting of the Welsh Congregational churches of Anglesey were opened on Wednesday last at Beaumaris. The attendance of ministers and delegates was large. It was unanimously resolved :—

That this assembly entirely, and from principle, objects to all religious endowments, and therefore protests against the intended University of St. Patrick for Ireland. For, under the guise of undenominational secular education, it aims at endowing religious sectarianism in its worst and most unscriptural form; and that at the expense of the disendowment of the Irish Protestant Church, as well as to the prejudice of such invaluable institutions as the Queen's University and

the Queen's Colleges in Ireland. This meeting therefore prays that the bill now before Parliament with this intent may be prevented from becoming law.

At the monthly meeting of the Calvinistic Methodists of South Cardiganshire, it was resolved unanimously :—

That this monthly meeting, representing 14,000 hearers, most emphatically condemns the Irish University Bill as being opposed to the principles of religious equality, and the understanding come to during the passing of the Irish Church Act.

At a meeting of members of the Calvinistic Methodists, held at Dwyran, Anglesey, on the 10th inst., the following resolution was unanimously passed :—

That this meeting, having examined the provisions of the University Education (Ireland) Bill, desires to express its decided disapprobation of it, and expects that both of the members for Anglesey in the House of Commons will oppose it entirely.

At a meeting of the Talybont District Committee of the Liberal Association of Cardiganshire, it was resolved unanimously :—

That this committee condemns most emphatically the provisions of the Irish University Bill as being opposed to the principles of religious equality, and calls upon the members for the county and borough to vigorously oppose it.

A similar resolution was passed at a meeting of the supporters of religious equality held at Disgwylfa Chapel, near Carnarvon, on the 10th inst.

EXTRACTS FROM CORRESPONDENCE.

An Irish correspondent writes respecting the alleged failure of the Queen's Colleges :—"If the poverty of the great mass of Roman Catholics be taken into consideration and compared with the more prosperous circumstances of the mass of Protestants, it will be clearly seen that the proportion of the population in a position to avail themselves of the Queen's Colleges must inevitably be much smaller among the former than among the latter, and that consequently the number of Roman Catholics attending the Queen's Colleges is not much, if at all, below what might reasonably have been expected."

The writer of a Dublin letter, who does not deny that the opposition of the Roman Catholic bishops has kept away some Roman Catholic students from the Queen's Colleges, adds :—"But this ought to be met by patient persistence in a policy of justice rather than by giving way to a cry which is essentially, in its origin, ecclesiastical and foreign."

A correspondent calls attention to the power given by the bill to the Senate. "It will be practically omnipotent and will have a control far beyond any power the Senate of the Queen's University exercises over the Queen's Colleges. They (as you will see by the statutes of the colleges and by the Colleges Act) are quite independent of the Senate, and the Senate have only the power to prescribe courses of study for degrees and to test such education as is given in the colleges. But the powers of the proposed Senate of the new University would allow them to have their colleges as few or as many, as high or as low, as they (the Senate) might desire."

Another Irish correspondent writes :—"I do not criticise the details of this proposed measure at all, nor do I care so much about its enormous endowment—I object to it in principle. It is a reactionary measure—a measure of levelling up, and even worse than levelling up, because while Trinity College has been by Mr. Fawcett's Act levelled down and practically made a fourth Queen's College (to say nothing of Oxford and Cambridge) this new measure goes in for re-endowment to a system which, in principle, is more exclusive than ever Trinity College was. I cannot understand why the Liberal leaders hesitate about this question. Of course I know they are sick of the whole thing. But the principle of maintaining that everything done by the State should be available for every citizen seems to me too sacred a thing to give up for any temporary advantage; and if not maintained in educating the young what hope can Liberals have in the future?"

"An Independent Welsh member" says in the *South Wales Daily News*:—"More than one covert threat has been held out that if the Irish University Bill is not accepted, recourse will be had to obstructive tactics in a very exaggerated form. There is no great likelihood of the bill being accepted. The more it is looked into, the more it is found to be an audacious attempt to reverse the whole educational policy of modern times, by endowing the most intensely sectarian institutions in the kingdom out of public money. It is, indeed, whispered that some of the Liberal leaders are disposed to coquet with the promoters of this bill for the sake of winning the Catholic vote. That would be a most disastrous policy on the eve of a general election, for it would effect a breach in the Liberal ranks far more serious and widespread than that occasioned by Mr. Forster's educational measure. The simple fact is that the Liberal leaders have to choose between the Roman Catholics, on the one side, and the English Nonconformists, including all bodies of Methodists, together with the Scotch Presbyterians and the Irish Protestants, on the other, for it is becoming more and more apparent that all these bodies are resolutely opposed to the proposals of The O'Conor Don. The Nonconformists especially feel that to acquiesce in this scheme would be to make a virtual surrender of the very fundamental principles for which they have striven and suffered so much. And so far as they are concerned, they have nothing to hope from the gain of the Roman Catholic vote. Except in the Burials Question, that vote has gone steadily against them. On Mr. Miall's motions for disestablishment, and on Mr. Richard's motions for unsectarian education, the Roman Catholics as a body have always sided with their opponents. And it must be so. Those who derive their inspiration from Rome must side with whatever upholds ecclesiastical and sacerdotal domination. And hence the infatuation of Liberals who, presumably and professedly at least, are in deadly antagonism to that association entering into political alliance with its strongest supporters."

MISCELLANEOUS.

It will be remembered that in supporting the second reading of The O'Conor Don's bill Sir Harcourt Johnstone, the member for Scarborough, stated that he represented a Nonconformist constituency. Since his speech, he has, however, presented a petition from the Liberal Association of that borough against the bill.

We find the following in the London letter of a country paper :—"Mr. Gladstone holds that the rejection of the bill of 1873 relieves him from any duty of straining Liberal principles in favour of a measure suddenly conceived in 1879. And the Government? This is a Cabinet that can keep a secret, especially when it has made up its mind. Mr. Cross is fighting against the bill; the Lord Lieutenant is fighting for it; and the Government will probably try to find a middle course."

The Smethwick Liberal Association held a meeting in the Temperance Hall on the 9th inst., at which the following resolution was passed :—

That this meeting is of opinion that The O'Conor Don's University Education (Ireland) Bill tends to the endowment of denominationalism, and covers an attempt to secure for Roman Catholicism in Ireland that State support which has been withdrawn from Protestantism; that it violates the principles of religious equality; that it would prove detrimental to existing institutions, and give new strength to sectarianism in education; that it would be injurious to the true interests of the nation at large, and requests its representatives in Parliament to vote against the bill.

It was also determined to send copies of the resolution to the members for the Eastern Division of the county.

The Liberals of Ross have joined in a strong expression of opinion adverse to the bill, and have communicated the same to Mr. Thomas Blake, M.P., and through him to the county members.

A public meeting being impracticable at this season, a few of the electors of Leicestershire resident at Sheepshed have written to the county members, urging a determined opposition to the Irish University Bill.

The Bristol Protestant League has informed the Premier that it views with alarm the endeavours to provide an endowed University for the Roman Catholics of Ireland out of the proceeds of the Disestablished Church of Ireland, especially after the understanding that the funds of the Church should not again be used for sectarian purposes, and hopes the Government will refuse to countenance such attempts at supremacy. Lord Beaconsfield simply acknowledges the receipt of the resolution.

The *Dewsbury Reporter* says :—"The actual effect of the bill, should it ever become law, which it is to be most earnestly hoped it will not, would be to undo the great and grand work which Mr. Gladstone and the Liberal party achieved in the disestablishment of the Irish Church, to cast reflections on those by whose exertions the English Universities were freed from the trammels of sectarianism, and thrown open to all who thirsted after knowledge and culture, of whatsoever religious creed they might be."

The *Grimsby News* writes :—"We commend some of its provisions to the attention of the Grimsby Liberal Association. They might call a meeting and petition against it with good grace. Liberals of very pronounced character will not willingly re-endow religion in Ireland, and this proposed University is really the thin end of the old endowment wedge. Those who object to all endowment of religion will see in this a measure full of mischief, and fraught with danger of every kind."

THE IRISH PRESBYTERIAN ASSEMBLY AND THE EDUCATION QUESTION.

(*From a Correspondent.*)

The debates of last week on instrumental music and the introduction of hymns forced into a corner many items which were down on the "order of business" paper. Even the deputation from the English Presbyterian Church was not heard until Tuesday evening, and will certainly not gather, either from the attendance or the enthusiasm, a very exalted idea of an Irish welcome. On Wednesday it was intended to occupy the day with the reports of the committees in charge of the education question, elementary, intermediate, and University. A wrangle about the payment of precentors and an exchange of amenities between hymn-singers and psalm-singers, during which many stray shots were fired (intended, probably, to have been let off in the fuller house of last week), occupied many precious hours in the forenoon. How is it that even our divines cannot get along comfortably without sometimes indulging in that very feminine mode of letting off the steam usually known as giving a bit of one's mind? But the result was, that the education question was virtually hurried through a completely tired-out Assembly. If even our own men cannot wake up to the importance of watching closely in their own interests the education of their own children, you in England may be forgiven if you say with Douglas Jerrold, "the best way to settle things in Ireland would be to bore a hole right through the middle of it, and then leave it."

But to us who have to live in Ireland, while it is still above water at any rate, and, for aught that we can tell, our children after us, the present position of things is no laughing matter. So if your readers can imagine themselves in a corner of May-street Church, Belfast, we will let the irrepressible men who can rise to their feet nine times during one morning's sitting thunder away, and will retreat into a corner (behind the moderator, of course) and see what are the facts about this whole education matter. Some will thank us for saving them the trouble of wading through Blue-books and reports of commissions, while the very few who know them will forgive their repetition.

To begin with, there really was such a country as Ireland in the time of Henry VIII., though we have found Englishmen who doubted its antiquity, and were disposed to regard it as a late and most unnecessary act of creation. Under the necessary alterations involved by the State change of religion in his reign, came up the question of schools. Of necessity almost, religious houses being the only seats of learning in most Roman Catholic countries, the training of the young had been carried on in connection with monasteries and convents. With the Reformation, Henry VIII. contemplated, and actually established in a measure, a scheme of Protestant diocesan schools, wherein what we understand by classics, and even Hebrew, were to be taught, and for the right conduct of which the Protestant bishop of the diocese was to be held responsible. It was not, however, until the reign of Elizabeth that the scheme was fully carried out, and an Act for the erection of free schools in every diocese of Ireland was passed by her Parliament. Of the success of the measure the less said the better. To us here who look at things more nationally and less calmly than you do (for we love our Paddyland dearly), it is a matter of great regret that no one scheme of reform which has been suggested for the amelioration of affairs in Ireland has ever been allowed to work itself into its natural outcome. The moment a difficulty arose—and with our divided religious beliefs, it was certain that it *must* arise—that scheme was abandoned, and a fresh one tried. We deprecate the changes of systems, almost more than anything—at least, I mean our earnest men and not our mere place-hunters. But to return—about six of these schools seem to have been established upon something like a permanent basis—thenceforth to be known as Royal Free Schools, under James I. and Charles I. They were almost exclusively planted in the northern provinces of Ulster, and proved of most advantage to the Scotch settlers. These schools were supported by what your readers will best understand as a sort of tithe on the land, and the position of the Protestant bishop can be best defined as that of a mere legal trustee. Only a few of the diocesan schools had ever been sought to be established in the more Roman Catholic provinces of the south and west; and so early as 1644 the want of grammar schools for that persuasion was felt, and an idea was started that a separate inn of court should be erected, and the University and schools made free to Irish Roman Catholics. You see how soon the difficulty of harmonising the two religions in even civil matters began.

Can any of your readers tell who Erasmus Smith was? or explain how a man with such an Anglo-Teuton name came to be interested in the affairs of Ireland? He lived in the days of Oliver Cromwell, and was an alderman of your great City of London. There is good ground for the belief that he supplied Oliver Cromwell with large sums of money, he being a wealthy man. By way of payment, Cromwell settled upon him estates in different parts of Ireland. Curiously, this grant of land was confirmed at the restoration, under a charter dated 1669, in the reign of Charles II. With the money coming from these estates, he purposed building five schools, and did actually erect three, paying the schoolmasters well, and providing for the clothing and future apprenticing of those children so poor, as to need such help. His sympathies, as you may expect, were distinctly Protestant. One clause in the charter provides that the masters should be required to catechise their scholars in the catechism drawn up by Archbishop Ussher. They were also publicly to read the Scriptures and pray in the schools. You in England must not imagine that these schools bore the slightest resemblance to what you know as "charity schools," as you would probably be inclined to believe from the circumstances of their foundation. They were grammar schools, in which the old classics, and again Hebrew, were to be taught with regularity and care. The strong anti-Popish bias seems to have stood in the way of their success. In a letter addressed to the governors of the schools in 1682, Erasmus Smith deprecates the action of some parents, who have evidently removed their children from his schools because "prayers, catechism, and exposition is commanded." He adds, "To remove that bar is to make them seminaries of Popery." So many of us think still. You will see how far the intentions of

the founder have been carried out when I add one sentence from the report of the Endowed Schools (Ireland) Commission :—"The endowment of English schools, though not commenced for nearly a century afterwards, has within the last fifty years become the principal object to which the funds of Erasmus Smith's school estates have been applied." That carries with it of necessity the fact that the management came to be vested largely in the hands of the clergy of the Church as by law established, and that the masters were men in "holy orders." In one case where a vacancy occurred and the Crown was about to appoint a master, I am assured that the bishop of the diocese stepped in and challenged the right of the Crown so to do. In another case it had become such an unwritten law that the masters of arts must be in holy orders, that a young barrister who had succeeded in getting the appointment was not allowed to enter upon his office until a hurried visit to Dublin, and a touch of the bishop's fingers, made it certain that he was a fit and proper person to teach classics in an Irish endowed school. More than that, by the allocation of large sums yearly to Trinity College, and the founding of money prizes there for such students as passed through these schools under episcopal management, a state of things was brought about equivalent to your long-felt grievance at home.

You complained that, except by an act of treachery to conscientious convictions, Nonconformists were excluded from your Universities of Oxford and Cambridge. We Presbyterians complain that by reason of this episcopal grasping at power and purse, we have been cut off from the full advantages of these schools, colleges, and endowments. You can truly sympathise with us in that. So the state of education stood in Ireland—the royal free schools, contemplated by Henry VIII., worked out more fully by his three successors, Elizabeth, James I, and Charles I., and the schools founded by Erasmus Smith. Of course, I do not need to mention private schools. As far as I can ascertain, the constant and necessary reference to headquarters led to the appointment of committees and commissions innumerable. A committee chosen from the House of Commons sat from 1820 to 1830, taking into their consideration the condition and working of all these schools.

About that date Parliament thought it right to establish the present Board of Commissioners of National Education in Ireland. That has been in operation, in round numbers you see, for nearly fifty years, close upon two generations of us, that is Now, as to our grievances—for if you English Nonconformists, who have had a somewhat similar battle to fight, cannot strike a blow once and again for us, we are worse off for friends than we hoped. At the time when you passed the Act for the Disestablishing of the Irish Church—on the principle that what is everybody's business in the end comes to be nobody's—no sums of money were provided for the maintenance of these royal free schools. The masters, men in holy orders, as we explained, were allowed to commute on like terms with the clergy if it so pleased them. It *did* so please them to a man, I am told, and they took their commutation money—and "cut"! There being no funds allocated for any such purposes as keeping the schools in repair, &c., the whole scheme collapsed. The schools fell into the hands of the landlords, who, being the old county gentry, were either Roman Catholic or Episcopalian. You know how absenteeism has cursed this country, and can understand how Episcopalian, Roman Catholic, anybody, everybody, was nominated to the mastership by the frequently absent patron. But it came to pass, undeniably and indisputably, that we Presbyterians were thereby elbowed out of all management and control over the very schools which were intended for the good mainly of the Scotch settlers—our Protestant ancestors. Between the Episcopalians on the one side, grasping patronage and endowments, and the Roman Catholics on the other, who, under the name of equality, want—"Aut Cæsar aut nihil"—all or nothing, we Presbyterians stand, getting generally what is called in a Scotch fray, "the redding straik." We have no country; we are literally strangers and sojourners. Episcopalians can send their children over to you for education. Roman Catholics can send theirs to England or to the Continent. We are shut up and shut in here, and do not wonder, therefore, if we fight this education battle in grim earnest. Under this national board you gave us what you called equal rights, putting both religions, that, is on a supposed equal footing. At certain hours, when certain instruction was to be given, parents might send, or refrain from sending, their children to the board schools. You taught things secular only, in common, and left the parents to be janitors over the souls of their offspring.

How has this worked? One of our ex-moderators assured us that in a family attending one of these schools in his vicinity sickness entered. They were Roman Catholics, and the priest was sent for. He refused to administer the sacraments of his Church until he obtained a promise from the parents that the children should be withdrawn from any school under the direct control of the board. Again, we know well here that in the model schools under the board no Catholic teacher will be allowed the sacraments of his or her Church while holding a teaching appointment in them. The matter is arranged in this way. A reliable case was thus reported :—A female teacher, whose soul I suppose was uneasy, and who could not get "repose" in her own neighbourhood, actually went a journey of seventy miles to Dublin, and there got by a side wind the spiritual relief she sought.

And now, in the face of such facts as these, it is proposed, with funds created by Protestants, and intended for Protestants, to grant yet another "sop to Cerberus." After the Catholics have played us false, by accepting the equality arrangement of the board in outward semblance, and then, by the most potent power they can wield—the use of Church sacraments—vitiating the whole transaction, some of you talk seriously about the establishment of a purely Catholic University, to be endowed by purely Protestant funds, mark you, and thereby to perpetuate the state of things which on each recurring anniversary of St. Patrick's Day and the battle of the Boyne makes our country a byword and a hissing over all civilised lands. Our General Assembly have watched, and will resist to their utmost, this use of surplus moneys. We want you English Liberals in politics, with whom politically so many of us Protestants in the North sympathise, to discriminate between your political and religious creeds, and not to support Roman Catholic demands because of the votes they can give in the House of Commons. We saved the country once and again, and are its backbone and sinew still. We want you—English Liberals—to stand by us, to help us, to be Liberal in politics and Conservative only in the true faith of Jesus Christ. But you can force us into Tory fellowship, possibly even into Orange brotherhood, if you will not, in the light of all past history, fathom the real meaning of Catholic claims, and prevent the confusion and misery which a concession of those claims must bring upon Old Ireland.

ECCLESIASTICAL MISCELLANY.

It was stated at the luncheon held in connection with the festival of Cuddesdon College on Tuesday that there was a probability of Mr. Gladstone attending the Church Congress at Swansea, where he would speak on the condition of the Establishment in Wales.

Canon Beadon, the oldest clergyman in the United Kingdom, died on Tuesday week in his 103rd year. He was ordained in 1800, and had held the rectory of North Stoneham since 1811 and a canonry of Wells since 1812.

MARTIN *v.* MACKONOCHIE.—Judgment in this appeal will be delivered at Westminster, on Monday, the 23rd inst.

THE CHURCH OF SCOTLAND BILL.—Sir A. Gordon's bill—which stood for a second reading to-day—has been withdrawn; it neither satisfying Free Churchmen nor pleasing the members of the Establishment.

EVANGELICALS AND EVANGELICALS.—The split in this party is the subject of correspondence in the Church papers, some taking the side of the "three Canons," and others of the newly-formed Protestant Evangelical Union. One clergyman writes in the *Record* :—"It is quite true the battle of the Reformation has to be fought over again. God helping us, we will do it; but it must be done by Reformation men, and on Reformation lines. Of all others, I for one say, '*Non tali auxilio nec defensoribus istis.*'"

THE PRESBYTERIAN HERETICS.—The committee appointed by the United Presbyterian Synod with full powers to deal with the case of the Rev. David Macrae and his views as to the future state of the wicked have formally separated the rev. heretic from his church. Mr. Macrae will appeal to the Synod. The Rev. Neil D. Maclachlan, M.A., B.D., who was recently licensed by the Greenock Presbytery, has been appointed to take Professor Robertson Smith's Chair in the Aberdeen University during his suspension.

THE MILES PLATTING RITUAL CASE came on Tuesday, June 10, before Lord Penzance, sitting as judge of the Chancery Court of York. The living of Miles Platting is in the diocese of Manchester, and the rector, the Rev. S. F. Green, was charged with the offences against laws ecclesiastical commonly urged against clergymen of the ultra-Ritualistic school. Lord Penzance held that all the charges had been proved, and admonished Mr. Green not to repeat them, at the same time condemning him in the costs of the proceedings. On Sunday last the services at St. John's the Evangelist were of the usual character, Mr. Green taking no notice of Lord Penzance's decision—the monition not having been served on him.

BAPTIST MINISTERS AND THE UNIVERSITIES.—At the annual meeting of the Lancashire and Cheshire Association of Baptist Churches on Thursday, at Burnley, the moderator (Mr. W. S. Caine) was unable to be present, but he had prepared an address, which was read by the Rev. H. S. Brown, dealing with the question of the education of young men for the Nonconformist ministry. He urged very strongly that advantage should be taken of the national Universities, and declared his conviction that students could be educated at either Oxford or Cambridge, under the superintendence of a Baptist tutor, at least as cheaply as under the present system.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—Mr. T. Wilkins, of Cheltenham, who has married his deceased wife's sister, the daughter of the parish churchwarden, complains that the vicar of Cirencester refused to administer the sacrament to his wife at the early celebration on Ascension Day, and says that if he was a resident in the parish he should certainly contest the matter; and contends that the rubric clearly shows that the vicar (Dr. Miller) should have previously signified his determination to Mrs. Wilkins. The Bishop of Gloucester and Bristol, being appealed to, writes to the vicar :—"After having carefully considered the report you have made to me, it is my judgment that, as the law of the Church and the law of the land are both explicit, you could not have acted otherwise, though I know well that it has given you great pain to have been obliged so to act."

ANOTHER BURIAL SCANDAL.—The *Bedfordshire Mercury* states that, a short time ago, William Shorley, twenty-two years of age, died in London of fever. His friends had his body removed to Renhold, for burial in his native place, and a request was sent to the vicar (the Rev. Leigh Spencer) that the funeral, for the convenience of the London friends, might take place on the Sunday afternoon. The vicar sent word back for Mrs. Shorley, the mother of the deceased, to go and see him, and she accordingly went up to the vicarage. To her the vicar said, as he did not know that the deceased had been baptized, he should refuse to read the service over him, or to take him into the church. With this the mother left the vicarage. About two o'clock on the Sunday afternoon the funeral party reached the churchyard, and were surprised to find that the bier was not placed outside the church to rest the corpse on, as it generally is, neither was the bell tolled. The friends took the body to the grave, where the sexton was in waiting; the coffin was lowered in silence, and the friends left again, the sexton filling up the grave.

THE CHURCH IN JAMAICA.—The *Jamaica Church Chronicle* for May reported that a meeting of the St. James's Parochial Council had lately been held, at which the representative of Holy Trinity handed in his report, which was received and adopted. It stated that the parish of St. James presented a melancholy appearance in Church matters. The ecclesiastical district of Christ Church, Marley, according to the ecclesiastical return for 1878, contained only 259 registered members, of whom 217 were communicants, and forty-two non-communicants. There were fifty-four baptisms, of whom twenty-nine were legitimate and twenty-five illegitimate. According to the return from Holy Trinity district, there appeared to be still fewer, viz., 114 registered members, of whom ninety-four were communicants and twenty non-communicants. Baptisms forty-two, of whom fourteen are legitimate and twenty-eight illegitimate. At the last confirmation thirty-nine females and ten males were confirmed. There were also returns from the other ecclesiastical districts of St. James. The Bishop of Kingston has ordered two special prayers for increase of missionaries.

AURICULAR CONFESSION IN THE DIOCESE OF SALISBURY.—The Bishop of Salisbury having declined, in answer to a letter sent to him by Mrs. Gundry, of The Hyde, Dorset, to take any steps towards suppresing the alleged practices of auricular confession in the diocese as shown by the practices in connection with the recent Bothenhampton Mission, the following memorial, signed by upwards of 700 influential inhabitants of Dorset, including clergymen, county magistrates, the Mayor of Bridport, and ladies, has been presented to his lordship :—"We, the undersigned, desire most earnestly to protest against the attempt which is being made in this neighbourhood to introduce the practice of auricular confession and priestly absolution, and the teaching of other doctrines opposed to God's Word and the pure spirit of Christianity. Most especially do we object to the dissemination of 'Aids to Repentance,' by the Rev. Vernon Hutton, and other pamphlets of a like nature. We believe that the teaching they contain is not only contrary to religion, but injurious to the morals of the young, for whom they are specially written; and we pledge ourselves to use every means in our power to oppose such false doctrine, and to protect our children, and all over whom we have any influence, from such risk of contamination."

CONVOCATION AND PARLIAMENT.—Some correspondence has passed between the Archdeacon of Gloucester (Sir G. Prevost) and Mr. Beresford-Hope, M.P., as to the desirability of Convocation making a report at once to Her Majesty on the proposed alterations in the rubrics recommended under the Royal Letters of Business, with a view to Parliamentary action. The Archdeacon expresses his fear that the result might be that Parliament would disturb things let alone by Convocation. Mr. Beresford-Hope expresses his belief that the virtual though not formal modification of rubrics under the moral authority of Convocation, assisted by the provisions of the Lectionary and Shortened Services Act, is unquestionably feasible to an extent which has never yet been gauged. Regarding the matter exclusively from a Parliamentary standpoint, he believes the question to be one of pure expediency, and, premising that no disrespect to the Queen would be involved in taking no action under the Letters of Business, he says, in effect, that it would be unwise to stir burning questions, which happily are now, in the face of events of absorbing public interest, in a state of suspended combustion. Parliament is by no means constitutionally bound to show such self-abegnation as to accept or reject proposed alterations *en bloc*, and he points out in detail the risks the Church would run of heated debates on a new ornaments rubric, while he doubts whether any Government would be anxious to introduce a measure which might lead to many complications. Convocation, he thinks, should vindicate its possession of an independent judgment and prove its politic instinct by dropping the question while it

is still its own, and secure the whole credit of statesmanship attested by such courageous prudence. The Bishop of Gloucester and Bristol has addressed a letter to Mr. Beresford-Hope, thanking him for his letter to the Archdeacon, and remarking that the proposed alterations in the rubrics, pointing to "alterations in the statutes of the realm," can only be dealt with, after Convocation has reported, by the responsible advisers of the Crown. "Till they do, or at any rate till they approve of an action by any one whose position in Church and State might warrant it, we have no need to be in fear of any legislation. What Convocation has to do is to make its report. That report cannot, in my judgment, be qualified constitutionally by any conditions; but it is perfectly open to Convocation to express its wishes on the subject by resolutions or by an address to the president. Such resolutions or address would be documents of Convocation and no more; but they would beyond all doubt exercise considerable influence outside, and largely affect the question of going to Parliament or not going to Parliament on the report made by Convocation."

RELIGIOUS EQUALITY AT TRINITY COLLEGE, DUBLIN.—The Dublin correspondent of the *Times* says:—The election of Mr. Purser to a fellowship in the University of Dublin marks the beginning of a new era in the career of that institution. It refutes by incontestable proof the assertion that Trinity College, Dublin, is still inclusive and that while professing to be open to all creeds it is in reality a close borough and as denominational as ever. The proof is strengthened by the additional fact that the candidate next in order of merit was Professor Maguire, of the Queen's College, Galway, a Roman Catholic. Another vacancy has recently occurred, and had it happened a month or two earlier Mr. Maguire also would be entitled to a fellowship. He will no doubt offer himself next year, and Dr. Brady, a Roman Catholic, and Mr. Montgomery, a Protestant Dissenter, along with others, are likely to compete with him for the office. Mr. Purser's case is a peculiar one. It had been assumed until within the last seven years that the statutes, which were framed by Archbishop Laud, absolutely prohibited the election of any but a member of the Church of England. So long as it was incumbent upon every Fellow to take holy orders (an obligation which of late years has been dispensed with) there was practically such a prohibition, as a Dissenter could not conscientiously enter the sacred office and discharge the ecclesiastical duties of a Fellow. When the agitation arose, however, about the Irish Church and University questions the Board of Trinity College desired to remove any ground which remained for the imputation of sectarianism, and cast about for some means of proving their liberal spirit. On looking more closely into the statutes they arrived at the conclusion that there was nothing in them expressly excluding a Dissenter, and Mr. Purser, a member of the Moravian Church, having offered himself among the candidates—no doubt with the expectation that the passing of Mr. Fawcett's bill would remove the test which debarred his admission—and having distanced his competitors at the examination, they elected him on Trinity Monday, and he enjoyed the honour of fellowship for one day. They had not foreseen, however, any difficulty arising from his refusal to take the test, though he never disguised his objection, and when the test was put to him he declined to go through an ordeal which would have compromised his conscientious scruples. The Board was thus placed in an unpleasant dilemma. They could not give the fellowship to the next candidate, Mr. Minchin, who has since migrated to London rather than endure the stagnation which has so long continued in the University of Dublin. The time for electing him had passed. A visitation was then held in order to determine whether Mr. Purser was eligible and entitled to be admitted, but the decision was that Mr. Purser was legally elected, but was disqualified by his refusal to take the test, and that his fellowship was again vacant. He has since competed on two occasions, and as much sympathy was felt for him when he felt obliged to relinquish the prize which he coveted and fairly won, his assured success now since the bar to his enjoyment of the fellowship has since been removed by Mr. Fawcett's Act, is regarded with great satisfaction.

FOREIGN ECCLESIASTICAL NEWS.

Notwithstanding the fierce opposition offered in the Belgian Chambers to the new law on primary instruction, we learn that at a recent meeting of the Roman Catholic bishops at Malines it was decided that the clergy should give religious instruction in the public primary schools according to the provisions of the new law. The following paragraph has, on the proposal of the Government, been added to the new law on primary instruction:—"The teacher is not to neglect any occasion to inspire in the pupils the love and respect of the national institutions and public liberties. He is to abstain in his teaching from every attack on the religious belief of the families whose children are entrusted to him."

Referring to the comments in the clerical press on the fact that the amnesty has not been extended to the Roman Catholic clergy, the *North German Gazette* observes that the Catholic journals would most certainly reject the amnesty with indignation if the condition of a confession of penitence, which would be the necessary preliminary to the granting of pardons, were also imposed on the bishops and clergy. For the Catholic clergy, proceeds the *Gazette*, the question is not one of individuals, but of principle. It is not a matter of penitence, but of the attitude of the Church. Under these circumstances, therefore, there can be no talk of an amnesty, but only of an eventual settlement of the matter, which would also bring with it a solution of the points of principle involved.

The fifth synod of the Swiss Christian Catholic Church, which has recently been held at the ancient town of Solothurn, has been more important than usual, because of the question arising whether they could come into closer communion with the Anglican Church. The synod has made distinct overtures in the way of inter-communication, and has clearly shown that the Swiss brethren are alive to the changed character of their movement, and are resolved to give it henceforth a more missionary character.

Correspondence.

THE ASSASSINATION OF PRESIDENT LINCOLN.

To the Editor of the Nonconformist.

SIR,—"H. M. W." quotes from Mrs. Stowe to show the probability that Mr. Davis was an accessory before the fact in regard to the assassination of Mr. Lincoln. I beg to submit to your notice the following from the "Life of Jefferson Davis," by Frank H. Alfreend, published in the United States in 1868:—

"During the day of his arrival at Charlotte, Mr. Davis received a despatch from General Breckinridge—who in company with Mr. Reagan, had returned to Greensboro to aid the negotiations between Johnston and Sherman—announcing the assassination of President Lincoln. In connection with this event, Mr. Mallony writes as follows:—'To a friend who met him a few minutes after he had received it, and who expressed his incredulity as to its truthfulness, Mr. Davis replied that, true, it sounded like a canard, but in such a condition of public affairs as the country then presented, a crime of this kind might be perpetrated. His friend remarked that the news was very disastrous for the South, for such an event would substitute for the known humanity and benevolence of Mr. Lincoln a feeling of vindictiveness in his successor and in Congress, and that an attempt would doubtless be made to connect the Government or the people of the South with the assassination.' To this Mr. Davis replied, sadly: 'I certainly have no special regard for Mr. Lincoln, but there are a great many men of whose end I would much rather hear than his. I fear it will be disastrous to our people, and I regret it deeply.'"

This is in accordance with the whole of Jefferson Davis's previous life, which was that of a gentleman, a patriot, and a man of high principles. It is absurd to suppose that he, a statesmen and a soldier of the first rank, a man of high culture, and with a great reputation to lose, would, in the least, countenance so low, useless, and cowardly a crime as that referred to. The Confederates, as shown in the conversation quoted, had nothing to gain, and much to risk, in connecting any of their party with such a deed. I think most people on reflection will acknowledge the improbability of Mr. Davis having any hand in the assassination of President Lincoln.

Yours truly,
W. B. COLUMBINE,

43, Marple-street, Nottingham, June 14, 1879.

To the Editor of the Nonconformist.

SIR,—Referring to the letter of "H. M. W.," *in hac re*, I believe the real instigators of the assassination are not to be found in the direction he points to. President Lincoln acted as the counsel in the case of the Jesuits against Pastor Chiniquy. Chiniquy is still alive, and could, if he likes, tell us a great deal about this matter. It is well known that several of the abettors rook refuge in convents or monasteries.

A FRIEND OF TRUTH.

To the Editor of the Nonconformist.

SIR,—In reply to "H. M. W.," I beg to say:—

1st. I have not seen the book of Mrs. Stowe's to which he refers, but I do not regard Mrs. Stowe as good authority. She is an excellent writer of *fiction*, but her mind is essentially unfitted for dealing with *fact*. She possesses an inordinate love of gossip, and since her shameful attack on Byron she is wholly discredited in America as a trustworthy witness.

2nd. I have no acquaintance with Mr. Jefferson Davis, but I am satisfied that he is incapable of using such language as that imputed to him. As I am just returning to the United States I will investigate this matter, and will write the result to the *Nonconformist* as soon as possible.

3rd. Even if Mr. Davis *did* say what is alleged, while I should heartily condemn it, I see no evidence of complicity in Lincoln's murder.

In conclusion, I reiterate that the Southern people deeply regretted and do now regret the murder of Lincoln by the maniac Booth, and that *no evidence* whatever other than Mrs. Stowe's gossip, quoted by "H. M. W.," has ever been produced to show that any Southern man did not condemn the crime.

Yours respectfully.
AN OLD EMANCIPIST.

Leeds, June 16, 1879.

HOSPITAL LIBRARIES.

To the Editor of the Nonconformist.

SIR,—I think everyone who has ever been in a hospital ward will agree with me that hardly a greater boon could be conferred on the suffering inmates than the establishment of a lending library for their use. The gift of a little book to some suffering one has often induced a look of gratitude that has lived in our memory for days afterwards, and it appears to me that the establishment of a series of permanent libraries in our London hospitals should be an easy and a pleasant duty. I will give, as a first donation, a hundred volumes of my own publications, and I have no doubt the London publishers will respond most liberally from their wealth of literature; but my object in writing is to ask those of your readers who have readable books, for which they have no further use, to send them to me, and so form the nucleus of a system that will, I trust, become prodigious in its proportions. Those who cannot send books will perhaps help us in pecuniary donations towards the same object, and I shall be happy to receive and acknowledge all such. I shall be glad if donors will kindly send all parcels to my address, carriage paid, advising me by post-card of their despatch. Cheques and P.O.O. should be crossed London and County Bank.

Your kind insertion of this appeal would be greatly esteemed by

Yours very truly,
F. E. LONGLEY.

39, Warwick-lane, London, E.C.

THE LATE CHINESE FAMINE AND THE MISSIONARIES.—The Shanghai correspondent of the *Times* writes:—"It may be interesting to know how far the survivors of the famine in Shansi and Honan feel grateful for the help extended to them in their sufferings by England. Mr. Walter Hillier, one of Her Majesty's consular officers in China, and one of the best and most fluent foreign speakers of Chinese, has recently returned from a long tour in the famine districts, and publishes a graphic report of the present state of the country. On the question of gratitude he writes as follows:—

If we start with the supposition that in the eyes of every ignorant Chinaman a foreigner is a barbarian to be grinned at, hooted at, and yelled at, and this was the treatment I invariably received at Honan, a marked difference is to be observed in the attitude of the people of Shansi, who have been the recipients of foreign relief, showing that they have reached a higher appreciation of the foreigner. Even to myself, a "barbarian" pure and simple, in the genuine barbarian dress, perfect civility was shown in and around P'ing-yang Fu, while to Messrs. Richard Hill and Scott, it appeared to me the respect was very marked. The Chinaman, I venture to believe, is a sceptic in the matter of disinterested charity. He cannot grasp the idea that it is possible for a man to do a purely charitable act, and when the handling of much money is concerned the acceptation of the theory becomes still more difficult to him. That a number of persons whom he has never seen or heard of should spontaneously send him aid with no ulterior object or design is utterly beyond his comprehension, and when he has at last brought his mind to accept the fact that it is so, he has yet to swallow the still more difficult theory that the agents they employ for its distribution are men of absolute integrity who are actuated by the noblest motives and are perfectly clean-handed. 'Squeezing,' as it is popularly called, in some shape or form, is so essentially bound up with Chinese life, public or private, that perfect honesty is a virtue which a Chinaman reads about but does not understand. If my assumptions be correct, and I firmly believe that they are, it will be seen that the distributors of the fund have had an enormous difficulty to contend with. They have had first to convince the authorities as well as the people that the contributors of the money were actuated by the best of motives, and next that they themselves act up to the standard of morality they profess.

That they have succeeded Mr. Hillier believes, and this fact itself is something. Oriental populations in distress are invariably apathetic, as, indeed, everyone is when under the pressure of constant suffering. I cannot make a brief allusion to the famine without once more recognising the admirable devotion with which the Protestant missionary band of relievers have gone through their work. They have exhibited in the brightest manner the best qualities of Englishmen and of Christians, and if this zealous self-sacrifice has not been cheered by the exuberant and clamorous thanks of the sufferers, it has at least earned them the respect and admiration of their own countrymen. Criticism of the expediency of missions and missionaries is hushed in the presence of such men, and disarmed by their existence."

M. Borelly announces the discovery by himself, at Marseilles on June 13, of a minor planet of the 11th magnitude, in R.A. 87h. 6min., dec. 25deg. 26min. south, with a daily motion north.

Petitions for the closing of public-houses on Sunday are placed in the rooms of every Young Mens' Christian Association in the kingdom, and will remain open till the 30th inst. Young men's classes or societies can have sheets for signature by applying personally or by letter at 165, Aldersgate-street, E.C.

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"It is satisfactory to note the generally liberal and enlightened views of the authors, who have availed themselves very freely of modern discoveries in philology and other branches of learned inquiry. We augur good results from the work, the editorship of which has thus far been performed impartially and judiciously."—Queen.

"There are several features about this Commentary which render it eminently suitable for the use of Sunday-school teachers, and we cannot better serve our readers than by recommending those who do not possess the original edition of this work to lose no time in securing it for their libraries in its well-edited abridged form."—Church Sunday School Magazine.

"We can cordially recommend this abridgment to those who have no access to more voluminous works, and simply add that the author is concerned not to supply practical or religious reflection, but sound explanatory comment on the Sacred Text."—Evangelical Magazine.

"It is a really valuable work, and will be welcomed by ministers and students in all sections of the Church. Mr. Fuller has accomplished his difficult task in a manner which demands our hearty acknowledgments."—Baptist Magazine.

JOHN MURRAY, Albemarle Street.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The AUTUMNAL MEETING for this year will be held in CARDIFF on the 13th of OCTOBER and four following days.

The Editor of the Congregational Year Book will be glad to receive early information appropriate to any of the several departments of the Book. Information for the Literary Register is apt to escape notice if not directly communicated.

ALEXANDER HANNAY.

Memorial Hall, June 11, 1879.

BAILHACHE MEMORIAL FUND.

The Executive Committee of the above Fund desire to intimate to the public their intention to CLOSE the FUND at the end of the current month; and as the contributions received up to this date are less by about £200 than the amount required, they respectfully ask that all friends desiring to join in this expression of regard and esteem for the late Rev. Clement Bailhache, by making provision for his estimable widow and family, will forward their donations without delay to one of the undersigned.

JOHN TEMPLETON, Treasurer to the Fund, Budge Row Chambers, E.C

ALFRED HENRY BAYNES, HERBERT SMITH, } Secretaries to the Fund,

June 9th. 19, Castle Street, Holborn, E.C.

THE CONGREGATION Worshipping in WESTMINSTER CHAPEL, having Resolved to place a BUST of the late REV. SAMUEL MARTIN in the Chapel, and to erect to his memory an ORGAN equal to the requirements of the Building, confidently APPEAL to former worshippers in their midst now scattered throughout the country, and feel assured that they will be glad to contribute towards the Memorial to one who was dear to them as a man, and to whom they owe a lasting debt of gratitude as a pastor and teacher.

It is also anticipated that, whilst the Congregation are doing their utmost to meet the very considerable outlay in repairs and renovation, as well as the cost of the Memorial, that other friends, who on personal or public grounds were attached to the late Pastor, will be glad to unite in erecting to his memory this mark of esteem and affection.

CONTRIBUTIONS will be thankfully received and acknowledged by the Pastor,

HENRY SIMON,

3, Woodfield Villas, Streatham, London, S.W.

and also by the Treasurer,

W. M. SEAMAN,

Tower House, Putney, London, S.W.

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The ANNUAL MEETING will be held at the INSTITUTION on THURSDAY, JUNE 19.

Meeting at 3.30, PRESIDENT presiding. Address by J. MACGREGOR (Rob Roy). Evening Meeting at 6.30. Chairman, Sir CHARLES REED.

BAZAAR on behalf of proposed Girls' Orphanage.

Tickets, Sixpence, may be had at the Tabernacle and Orphanage.

NEW COLLEGE, LONDON.

The TWENTY-NINTH ANNUAL GENERAL MEETING will be held at the College, Finchley New-road, on FRIDAY EVENING, JUNE 27th. Service in the Library at Six o'clock, with an Address to the Students by the Rev. J. GUINNESS ROGERS, B.A., of Clapham, after which the chair will be taken by GEORGE PALMER, Esq., M.P., and the business of the Annual Meeting transacted. The Revs. Dr. Raleigh, W. Roberts, B.A., R. Harley, F.R.S., and other Ministers and gentlemen are also expected to take part in the proceedings. Subscribers and friends of the College are respectfully invited to attend.

W. FARRER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's Wood Railway (Swiss Cottage Station), the London and North-Western (Loudoun Road Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finch'ey-road Station).

THE ONE HUNDRED AND ELEVENTH ANNIVERSARY of the COUNTESS of HUNTINGDON'S COLLEGE, at CHESHUNT, will be held on THURSDAY, JUNE 26, 1879.

DIVINE SERVICE will commence at Eleven o'clock, with the Reading of the Order for Morning Prayer, by the Rev. DAVID LLOYD, of Margate.

The ANNUAL SERMON will be preached by the Rev. HENRY SIMON.

A COLD COLLATION will be served in a Marquee, in the College Grounds, at Half-past One o'clock—HENRY WRIGHT, Esq., J.P., will preside.

The PRIZES and CERTIFICATES of HONOUR will be distributed at Four o'clock.

Tickets for Dinner and Tea, 5s. 6d., and for Tea, 1s., may be obtained from the Secretary, at the Office, 13, Blomfield Street, London Wall, E.C. Tickets and seats are correspondingly numbered, and are only to be secured prior to the day of anniversary. Early application is necessary, as only a limited number will be issued.

Trains leave Liverpool Street for the Waltham and Cheshunt Stations at 9.30 and 10.2 o'clock.

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Professor JAMES DRUMMOND, B.A.

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Senior History of Doctrines.
Junior History of Doctrines.
Reading from a Greek Father.

Professor J. ESTLIN CARPENTER, M.A.

Hebrew: Senior—the Psalms. Junior—Deuteronomy.
Ecclesiastical History: Senior—The Founders of Latin Theology, Ambrose, Jerome, and Augustine.
Junior—General Place of the Church in the History of Europe till the Reformation.
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Professor C. B. UPTON, B.A., B.Sc.

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Senior Mental Philosophy.
Ethical Philosophy: The Chief Theories Described and Examined.
Latin Reading from some Philosophical Writer.

These Lectures, or any of them, are open to students of either sex, on payment of the usual fees. For particulars apply to

R. D. DARBISHIRE, 26, George-street, Manchester,
Rev. CHARLES BEARD, B.A., Liverpool. } Hon. Secs.

MEMORIAL to WILLIAM TYNDALE.

By permission of the Dean of Westminster, a Public Meeting on behalf of the TYNDALE MEMORIAL to be erected on the THAMES EMBANKMENT will be held in the JERUSALEM CHAMBER, WESTMINSTER, on WEDNESDAY, JUNE 25, at 4 o'clock p.m., when the Right Hon. the EARL of SHAFTESBURY (Chairman of the Committee) will preside.

As the accommodation is necessarily limited, admission will be by Tickets, which may be had on application to the Secretary, personally or by letter.

W. H. FREMANTLE, M.A.,
J. MACGREGOR, M.A.,
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The Nonconformist.

WEDNESDAY, JUNE 18, 1879.

THE WEEK.

NEWS from South Africa comes down to May 27, and the reports as to the prospects of peace are somewhat contradictory On the one hand it is said that Cetewayo is collecting all available forces near Zlobane to fall upon the advancing column; on the other hand, that the Zulu King, while averse to unconditional surrender, has offered to come himself to the British camp as an earnest of his desire for a pacific arrangement. A third statement is to the effect that satisfactory terms might be had, but that the authorities are determined first to crush Cetewayo. Though no advance has yet taken place, the War Office has received a telegram from Lord Chelmsford stating that the second division was to advance twelve miles across the frontier on May 28, and that the commissariat had announced that there were sufficient supplies and transport to enable the force to advance on or before June 1. At the same time the *Daily News* correspondent, continues to describe a chaotic state of things. "Indecision and vacillation," he says, "continue to mark our proceedings in Natal, to which must now be added serious differences among the commanders. Meanwhile our troops make fruitless raids, of which the capture of stray cattle and the 'potting' of an occasional Zulu are the only results." Probably Sir Garnet Wolseley, on his arrival in Natal, may find the new campaign begun, and will have to wait the turn of military events ere he opens those pacific negotiations with which, according to report, he is expressly charged.

The Khedive, after having been allowed rope enough, has surrendered at discretion; as, indeed, he has done once before. He has repealed the decree of April 24, which repudiated his engagements with France and England, and removed their financial representatives. These Powers, owing to the hesitation of our Government, were played off against each other by wily Ismail Pasha, but Germany stepped in to cut the knot by formally protesting against the violation of the International Convention respecting the mixed tribunals in Egypt. The other Powers, Italy lagging far behind, have backed up Prince Bismarck, who laid the matter before the Sultan. According to the Turkish version, the Suzerain promptly endorsed the German view, declared the Khedive's action to be direct violation of treaties, and required him to cancel all his decrees; which he has done, and placed himself in the hands of the Powers. It is said that this arch-intriguer will not only declare the ceded lands of his family inviolate for the future for the payment of interest on the Domain Loan, but that, finding he has run to the length of his tether, he is disposed to abdicate.

After the lapse of ten months since the signature of the Treaty of Berlin the Porte has been persuaded to take the Greek frontier question into serious consideration. The protracted negotiations between Constantinople and Athens proved to be, as was suspected, a farce. The Hellenic Cabinet having, in terms of the treaty, appealed to the Powers, they have formally invited the two parties to the dispute to appoint commissioners. The Greeks have complied; the Turks have "promised" to do so. Manwhile diplomacy is still trying to discover a compromise. The town of Janina and the adjacent territory are thoroughly Greek in fact and by tradition. It was the cradle of the Greek family. But as it happens to be a good strategic position, the Sultan and his advisers resolutely shut their eyes to considerations of race, and our Government still decline to take sides against the Turk. The proposal that now finds most favour with the ambassadors of the Powers at Constantinople is a larger grant of territory in Thessaly to Greece than was suggested at the Congress, instead of the portion of Epirus that comprises Janina. Hobart Pasha points out the need for Turkey and Greece to be in friendly alliance. If so, why does not the Porte surrender a frontier which it does not require, in accordance with the line marked out by the Berlin Treaty?

How is the Sultan's Government carried on? Any time during the last six months it might have had a large loan, but has, up to this time, resisted the necessary conditions. The Fremy financial proposal (including a loan of thirty-five millions) is likely to follow that of the Tocqueville scheme to the tomb of abortions, because the Porte refuses adequately to alienate the customs duties, or rather to place them under European control. It seems that Khereddine Pasha, who has all along been urgent for genuine reforms, has at length fallen out of favour. The intriguing pashas, who have so long been kept out of the perquisites of office, have triumphed. Said Pasha is talked of for Grand Vizier till Mahmoud, the unscrupulous partisan of Russia, who has been recalled from exile, is able to take that position.

By 149 to 130 votes the French Senate decided in favour of such a modification of the Constitution as would enable the Legislature to sit for the future in Paris instead of Versailles. Though M. Waddington, the Prime Minister, stated that the Government would be responsible for the maintenance of order, the bill was opposed by the Duc d'Audiffret-Pasquier and M. Laboulaye, and by the silent vote of M. Dufaure. The subject will now come before a congress of the two Chambers, which is to meet to-morrow, at which the Government will propose their guarantees. They provide, among other things, that a special military force is to be specially entrusted with the duty of watching over the security of Parliament; the legion of gendarmerie organised in 1871 to ensure the safety of the Government of Versailles being placed at the disposal of the Legislature for the purpose. The bill further lays down the measures of precaution to be taken against the assembling of crowds, and fixes the space within which more summary proceedings may be adopted for the dispersion of gatherings of people. It also forbids the bearing in procession of a petition or address to either Chamber. Of course, in a joint session the proposed change will be voted.

On Monday the debate on M. Ferry's Education Bill was to have been commenced in the Chamber of Deputies, but was interrupted by an exciting incident. M. Paul de Cassagnac, the Bonapartist *enfant terrible*, was the first speaker, and he began—no doubt with the deliberate intention of discrediting Parliamentary government—by accusing the Minister of Public Instruction of falsifying documents. The President said he could not allow such unparliamentary language; but M. Cassagnac soon afterwards made a violent attack on M. Tirard, and M. Gambetta then moved that the speaker should be censured and temporarily excluded from the House. A scene of great tumult followed, during which some of the deputies came to blows and had to be separated by the ushers, and M. Gambetta, finding it impossible to obtain order, suspended the sitting. When the House resumed the vote of censure was passed, and M. de Cassagnac was ordered to be excluded from the House for three days. The fire-eating Bonapartist, by way of a parting shot, described the whole of the Ministers as "infamous," and but for the forbearance of M. Gambetta he would be liable to a public prosecution. This scandalous affair has revealed some disagreement between Ministers and the President of the Chamber—the former thinking that they have not been adequately protected from insults, and the latter insisting that the Assembly should endorse his action, which was done at yesterday's sitting. There is no doubt that the rules of the Chamber will be so amended—and the matter has been declared urgent—as to prevent such scenes in future. This is a sorry introduction to the Education debate.

The golden wedding of the Emperor William and the Empress Augusta was celebrated on Wednesday last by a religious service, followed by a grand reception in the White Hall, a return to the palace in a carriage drawn by six horses amid crowds of enthusiastic spectators drawn from all parts of the Fatherland, a gala performance at the opera, and a brilliant illumination of Berlin at night. The wedding presents customary on such occasions were dispensed with, the event being commemorated by the foundation and endowment of numerous charities. Several hundred political pardons were granted, but no priests were included in the amnesty—the negotiations on the subject with the Vatican not prospering in consequence of the objectionable terms laid down by Leo XIII. Notwithstanding his immense fatigues, the aged German Emperor, who received some 13,000 congratulatory telegrams and letters, retains his health. We only fear that Prince Bismarck will turn to account his Imperial master's enhanced popularity by prosecuting his reactionary schemes.

In the House of Commons on Wednesday last Mr. Chamberlain moved the second reading of his bill for extending the hour of polling from four o'clock to eight in all boroughs of the United Kingdom, on the ground that the earlier closing of the poll is the virtual disfranchisement of numbers of workpeople. This boon has actually been granted to the metropolis in respect both to Parliamentary and School Board elections. The arguments in favour of the bill were overwhelming; but on the weak plea that order might be disturbed and bribery facilitated, and that it would be better to wait and see how the experiment worked in London, the Government opposed the concession, which was rejected by 190 to 165 votes—a majority of only 25 against the bill. It was a test of Tory professions. Working men will now know who are and who are not their real friends. Of course nothing will be done to redress this palpable grievance before the general election.

The Parliamentary history of the week is, to a great extent, a record of systematic obstruction, the incidents of which are described by our correspondent below. The Chancellor of the Exchequer has once more formally protested against such tactics, but Ministerial indiscretion has greatly aided the special work of Messrs. Parnell and O'Donnell. There was a valuable supplementary debate on Thursday upon Indian finance, in which Mr. Gladstone, Mr. Goschen, and Mr. J. H. Cross spoke with much effect, and the circular just issued by the Viceroy's Government, describing the comprehensive measures of retrenchment contemplated, shows that the Cabinet at home are in earnest in their new policy for our Indian Empire.

Day sittings do not as yet, for the reason above stated, greatly help the Government out of their serious difficulties. Yesterday, however, the much-debated question of flogging in the army was practically settled. After great pressure Colonel Stanley agreed to reduce the maximum lashes from fifty to twenty-five, and to define in a schedule the offences for which they were to be inflicted. Many valuable hours might have been saved had this concession been made earlier. Perhaps, as this stumblingblock has been removed, the Army Discipline Bill, with its multitudinous clauses, will make more rapid progress. But that remains with the Irish obstructionists to decide. A determined minority in Parliament towards the end of June are "masters of the situation."

The House of Lords resumed its sittings on Friday, but might as well, so far as we can see, have taken a few more days holiday. There being no work to do, irregular conversations fill up the time till the dinner hour. But we were almost forgetting one bill—that for putting down suburban "gate meetings"—races which are, as Earl Manvers says, "an unmitigated nuisance," and attract all the scum and rowdyism of London. The Duke of Richmond and the Earl of Hardwicke last night, without a blush, made a stand for these Saturnalia, but were beaten by a majority of 31. The bill then passed through committee, and will soon become an Act of Parliament.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

It is a somewhat curious coincidence that on the day after the publication of the *Nonconformist* last week, the idiosyncracies of a Minister to which special attention was called in these columns led to a remarkable scene in the House of Commons. The arrogance of Sir M. Hicks-Beach, as I mentioned last week, has been a long time growing. But of late its manifestations have reached a pitch which made the explosion of Thursday night sooner or later inevitable—as it proved, sooner rather than later. His Ministerial habit is only an integral part of the hectoring tone which the Ministry, intoxicated with power, have grown accustomed to use in the House of Commons. Sir M. Hicks-Beach, though it will be difficult to convince him on the point, is not a very great man. He is, indeed, rather a shallow man, with just sufficient capacity respectably to conduct the business of an Under-Secretary. When he found himself in the Cabinet he began to swell after the manner of the frog who knew no reason why it should not be as big as an ox, and the natural result has followed. The Colonial Secretary has—in a Parliamentary sense—burst. Everyone will now agree that he is a mere pretence; a good-looking failure. If he has any sense, the lesson of last week will prove of great value to him in his future career.

In the meantime it has dealt a more serious blow to the authority of the Government than appears upon the surface. Amongst other things it has hastened the growing conviction that Sir Stafford Northcote is wholly incapable of conducting the business of the House. Everyone would like, as far as possible, to shirk this conviction. Poor Sir Stafford is so amiable, honest, and well-meaning a man that he has secured the general goodwill of the House. But there is no getting over facts; and the fact is that the House of Commons is just now very like a school that has broken away from the authority of its masters. It can neither be got to work nor to behave itself with ordinary decorum. Few nights pass without some unseemly wrangle, amid which we hear the feeble protest of the Chancellor of the Exchequer, begging hon. members for goodness' sake to be quiet, and allow a bewildered and bemuddled Ministry to make believe that they are doing some work.

The net result of last week's diligent sitting does not add anything to the measure of work accomplished. It is true that on Thursday night the resolutions relating to the Indian Budget were passed in committee. But this was a result which, under other auspices, should have belonged to a previous section of the session. Before the House separated for the Whitsun recess we had a long debate on the Indian Budget, and up to the last moment it was then expected that the debate would be closed and the resolution passed. Instead of this the debate was adjourned, and the whole of Thursday was given up to the discussion of the familiar topic.

To this the House and the country are indebted for the speech from Mr. Gladstone, in which he set in the light of plain English the whole case of India's dire dilemma. Very few listen to debates on India. They are summarily reported, and not much read. This is, of course, due partly to the character of the men who have made the subject their own. They know it thoroughly, but they have not the art of making the public wish to know it also. Mr. Gladstone in a speech of little over an hour put the whole case so that all might read and understand. His speech was unexpected, and was delivered at a time when the House was nearly empty. But its purport was repeated from mouth to mouth, and made a considerable impression. Later in the evening Mr. Goschen also delivered a valuable speech, which dealt with the technical phase of the question of currency. Thus it turned out that all the plums were left in the dish after it was thought it had been cleared, and the supplementary debate proved more interesting than the main discussion.

On Friday the House had a quiet and uneventful sitting. Very few questions were put and not many members were present, either to inquire or to listen. For some hours it seemed probable that the sitting would lapse from pure inanition. But the Government, to serve their own purposes, kept a House, and so made an opening for Mr. Baillie Cochrane to appear in a new light as a Reformer. Mr. Cochrane thinks that the London vestries are no better than they should be; and, failing their total abolition, he would like to see them reformed. Two Ministers, the President of the Local Government Board and the Home Secretary, made speeches in which they successfully said nothing. The resolution was negatived and the vestries were saved.

To-night a fresh and not, on the whole, unsuccessful attempt to make progress with the estimates was undertaken. The preliminary business did not prove of a very exciting character, and shortly after five o'clock the House got into committee on the Army Estimates. There was a good deal of miscellaneous talk with reference to the arrangements for the war in Zululand. But the topic which excited the largest amount of attention was of course a personal one. Among the votes submitted to the committee was one of 2,000*l.*, being a year's salary for the Judge Advocate-General. Now, the Judge Advocate-General is Mr. Cavendish Bentinck, a gentleman whose reputation is rather Parliamentary than national. Outside the House he is known in private circles as an admirable amateur actor, whose favourite part is Tony Lumpkin. In wider circles his name is recognised as being occasionally attached to speeches in which he violently attacks Mr. Gladstone, and enthusiastically extols the Government.

But in the House of Commons he is remembered as one of the principal characters of the last Parliament. In company with Mr. James Lowther, now right honorable and secretary to the Lord Lieutenant, he has night after night kept the bridge against the advance of Mr. Gladstone in the pathway of reform. The Irish members always modestly disclaim the credit of inventing obstruction, placing the chaplet on the heads of Mr. Bentinck and Mr. Lowther. To-night Mr. Parnell plainly stated the general belief that Mr. Bentinck was made a Minister as the reward of diligent obstruction. This reason recommends itself simply because none other can be suggested. Mr. Bentinck is seldom in the House except when his vote is wanted. He rarely opens his mouth except to yawn, and when seriously challenged to say what he does for his salary, he is wholly at a loss for adequate explanation. He will not, however, have lived in vain if he indirectly leads to the abolition of what is plainly a sinecure.

NEW FOUNDATION DAY AT MILL HILL.

(*From our own Correspondent.*)

Wednesday, June 11, was a great day at Mill Hill School, for the prizes were distributed by no less a public personage than Mr. Gladstone. The announcement of that fact occasioned a demand for tickets which greatly perplexed the school authorities, and made it necessary to modify the usual arrangements. The dining hall was, of course, too small for the luncheon, and other rooms had to be used; the company in the latter crowding the former when eating and drinking had finished and speechmaking began. The little chapel was, equally of course, out of the question for the prize distribution, and, as a substitute, a very large marquee was put up for the occasion. The chapel was, however, utilised by an exhibition of drawings, the nucleus of the proposed natural history collection, and an organ recital. Unfortunately, a thoroughly wet morning added to the difficulties of the managers, and a good deal detracted from the usual pleasures of the day. For, though the wet did not prevent the company assembling in full force, the beautiful grounds were unavailable, and everybody had to be kept under cover; while the vehicular arrangements for conveying the visitors from the railway stations to the school were severely tested. Happily, the chief attraction of the day was not dependent on the weather, which cleared up towards evening, and made the homeward more agreeable than the outward journey. The attendance comprised, besides numerous "old boys" and parents of existing scholars, a large number of well-known Nonconformists, with a sprinkling of Episcopalians. Among them were Mr. Richard, M.P., Mr. Morley, M.P., Sir J. Cockle, Dr. Moffat, Dr. Allon, Mr. H. Spicer, Mr. A. Spicer, Mr. E. Spicer, Mr. Carvell Williams, Dr. Underhill, Dr. Parker, Dr. Edmond, Rev. N. Hall, Dr. Manning, Mr. T. Scrutton, Dr. Gladstone, Mr. W. Holborn, Mr. J. Cook, Mr. Chas. Shepheard, Mr. A. Shepheard, Mr. J. Clarke, Rev. R. Marten, Mr. Bompas, Mr. Wills, Rev. de K. Williams, Rev. R. Alliott, of Bishop's Stortford, Mr. J. S. Unwin, of Brighton, Mr. J. Nicholson, of Leek, Mr. Wicks, of Colchester, Mr. H. Wilson, of Sheffield, Rev. W. Lenwood, of Sheffield, Mr. Southcombe, of Stoke-sub-Hamdon, and Alderman Marsh, of Kingston-on-Thames.

After a handsome luncheon had been disposed of, and the Queen's health drunk, Mr. MORLEY, M.P., one of the trustees, proposed "Prosperity to Mill Hill School," and, in doing so, referred to the time when considerable anxiety was felt for the future of the institution. He, however, had not felt very strongly about the Nonconformity of the institution, believing in a mixture of classes; but as a Nonconformist and a trader he was thankful that there existed such an institution, in which their sons were being trained so as to fit them for the battle of life. The common soldiers in the First Empire were said to carry a marshal's bâton in their knapsacks—that is, they were in a condition to step up as they proved their efficiency. Now, if he could whisper into the ear of every boy in the school, he would say to each—Value the privileges you enjoy here; think nothing of hard work; depend upon it, the investment you make of time and effort with a view to intellectual and moral culture will stand you in good stead. He hoped that the sons of their various families would be braced up to regard the privileges they enjoyed as calling for a hearty response from them in the form of real, true work.

Dr. WEYMOUTH, the headmaster—who presided on the occasion—had his name coupled with the toast, and spoke in reply. In a speech of a practical character he furnished some interesting facts respecting the progress and present condition of the schools. The number of boys had grown from thirty-four in 1869 to over 160, the number to-day. He spoke in very high terms of his colleagues. The school was largely indebted to the capacity, energy, and zeal of the Rev. the Vice-Master, whose qualifications were so well-known by the Royal Society and British Association. Dr. Murray, whose services were of no ordinary value, was now president of the Philological Society. Mr. Lightwood, Mr. Erlbeck, and the other masters were also referred to in laudatory terms. Nor was Miss Cook, who attends to the physical wants of the boys, nor the doctor forgotten; they having greatly contributed to their health and comfort. After saying that the governing body had thoroughly supported, and never interfered with, him, he stated that 7,000*l.* had been spent in improvements within the last few years. "We have more class-room accommodation, and an excellent gymnasium. Upwards of 2,000*l.* have been spent in the erection of a sanatorium, which, I am happy to say, has been largely out of use since it has been built; for since the perfecting of the drainage, and the introduction of the water of the Colne Valley Company, there has been no illness in the school. The last large addition that has been made to the school is the swimming-bath, seventy-two feet long by thirty feet wide, covered, heated, and ventilated. Mr. G. W. Stephenson kindly supplied the plans, and the expense has been in some degree met by the generous donations of many of our friends. To the same source we are largely indebted for the reseating of the chapel and the erection of the organ. The countenance of friends has also been shown in the establishment of prizes, which are increasing year by year. Within the last few days one of our old boys has suggested that this day on which Mr. Gladstone is to visit us should be commemorated by the establishment of a Gladstone prize, towards which he is himself willing to contribute 25*l.* Dr. Weymouth then stated facts to show how honourably the boys had distinguished themselves in the Cambridge Local Examinations, and at the Universities of Oxford, Cambridge, and London. He also referred with pleasure to the magazine conducted by them, and to the proposal to establish a museum, for which the boys had already raised 70*l.*, and want 40*l.* or 50*l.* more. Lastly, he gave this important testimony:—"I think the moral condition of the school is in a very high degree satisfactory. Even in the presence of the boys, I do not hesitate to say that I have never in my life had to do with a set of boys more thoroughly satisfactory, more gentlemanly in their conduct, more honourable in their principles, than those who are now in Mill Hill School."

Mr. A. J. ELLIS, F.R.S., proposed the health of the Rev. Robert Harley, vice-master, and the assistant masters. He referred to the services rendered by Mr. Harley, of whose qualifications as a mathematician he spoke highly. He also referred to him in connection with the swimming-bath and the games. He spoke of Dr. Murray's philological attainments, and his labours in connection with his forthcoming dictionary.

The Rev. R. HARLEY replied in a humorous speech, and in doing so referred to his position as chaplain of the school, and endorsed Dr. Weymouth's statement respecting its moral condition.

Dr. MURRAY, in his reply, utilised the occasion by asking help for his dictionary, and also for the boys' museum. He hoped to get 500 old Mill Hill boys to become readers, to find words for the dictionary, and a large number had promised. He said that while the English newspapers had scarcely noticed his request, every newspaper in America had written upon the subject, so that the work would be done there, if not here.

Mr. RICHARD, M.P., in proposing the health of Miss Cook, expressed gratification at the prosperity of the institution, and incidentally referred to Mr. Gladstone as "one of the noblest and finest characters of the age."

The reply to this toast, being undertaken by a gentleman, always seems to bother the respondent, and this time Dr. EDMOND undertook the office; but the lady's look of radiant satisfaction was, after all, the best response.

"The Old Boys" was the last toast—proposed by Dr. GLADSTONE, F.R.S., and responded to by Mr. E. B. DAWSON—and was quickly disposed of, for it was near five o'clock, and everybody was anxious to secure a good place in the marquee, That was filled with a rush, and soon the gentlemen had to vacate their seats for the benefit of the ladies. The boys were seated in the centre, in front, and a very healthy and lively looking lot they

were. Soon after the large company had, with more or less difficulty, arranged themselves, the sun made his first appearance for the day and brightened the scene, as well as made it possible to obtain some much needed ventilation. Then, after a short time of waiting, Mr. Gladstone arrived, and the pleasure with which he was greeted was increased by the fact that he was accompanied by his wife and daughter—all of whom had a warm reception.

The distribution of prizes—mainly books—at once commenced, without ceremony; each prize-winner coming up as he was called, and receiving his prize from Mr. Gladstone. The cheering with which particular boys were welcomed indicated their popularity among their schoolmates, and the smaller the boy the louder seemed to be the plaudits. The prize-list is appended, and when it had been got through, the gold and silver medals for the English essay on "The American War of Independence" were awarded—or rather the announcement of the award was made; for up to that moment nobody knew to whom Dr. Angus, the referee, had adjudged them. A younger son of the Rev. A. Hannay received the gold medal, and a son of the late Professor Herbert the silver medal—with the special congratulations of Mr. Gladstone.

That right honourable gentleman then delivered the address, which was the culminating point, as well as the special feature, of the day's proceedings. As it has been fully reported, and no doubt widely read, in the daily papers, it is not necessary to reproduce it, or do more than refer to some of its passages. That it was able and admirable in diction and delivery need not be said. It showed also that the speaker had taken some pains to acquaint himself with the character and work of the school, and was conceived in a thoroughly sympathetic spirit. Nobody could doubt the real interest with which he looked upon an assembly of British boys who had shown a capacity for distinguishing themselves; and no one had more right than he to warn them against temptations to sluggishness, and to stimulate them to diligent and continuous effort. As to Mill Hill itself, he thought it an act of courage, as well as of wisdom, to found a public school of such a character; though he hinted that its youth and size left plenty of room for progress, before it could take rank with the older institutions of the like kind. It had, however, some advantages. If, said Mr. Gladstone—

> If you are not sustained and cheered by ancient traditions, neither are you hampered by any of the prejudices which in certain cases they may bring. All the fruit that they have achieved is before you; the work of this great experience is at your service and command; you have the power to appropriate for yourselves every good rule that they have made, and you have the power, where you are not satisfied with the results, to correct and to amend. You have, I must say, this one enormous advantage under the peculiar conditions of this age. You, the authorities of this school, and you, the boys, have not to contend in the same degree as had the authorities and the boys at some of the ancient schools, with the tremendous dangers and temptations that the overflow of money, associated with inadequate wisdom, occasionally brings about. Not the extravagance of the boys only, but in many instances—a more serious evil—the folly of the parents in giving their boys that which they think will contribute to their happiness, but which, in fact, tends to weaken the fibre of character, to relax manly resolution, to anticipate in an early age enjoyments that are intended only for manhood and intended as a counterpart of more serious cares and labours. All these great temptations which excessive wealth is now carrying ont in detail, downwards with the minutest ramifications even into our schools and into the earliest years of life, are temptations which, if not unknown to you, dangers which, if they are not wholly beyond your view, yet do not press upon you, do not beset you, with anything like the importunity, or anything like the probability of mischief, with which they address themselves to both the pupils and the authorities of other and more ancient, and, therefore, because more ancient (not on any other account) more famous establishments. Those are great advantages.

Another passage of the speech referred to the position of Nonconformists. It did not make reference—as it might fitly have done—to the exclusiveness of the University and College system which in past times did so much injustice to Nonconformists, and in that respect Mr. Gladstone missed an opportunity for generous acknowledgment. What he did say was this:—

> There was certainly one reason which I cannot shrink from noticing, and which I think constitutes not only the high merit, but the very highest merit, of those who set themselves about the foundation of Mill Hill School. They knew very well that there was a large, important, numerous, active portion of this community who might be generally comprised under the name of Evangelical Nonconformists or Dissenters. The public schools of this country were meant for the members of the Established Church of England, and dated from the time when, as you very well know, uniformity in religion was absolutely enforced by the law. It was, in my opinion, most wise in the founders of Mill Hill School to recognise that as a great and crying want in which they had not the power of securing the full advantages of public education for the children of the members of these important denominations; and I need not say that I pay them the highest honour for determining to give those advantages of public school education, not upon a basis merely neutral or negative with respect to religion, but upon a basis which would supply all their wants, and would enable them, according to the conscientious convictions that their parents entertain, and in which they have been reared, to embrace the entire Christian religion; as they understand and accept it; so that their education should, from the first, be a full and adequate introduction to the Christian life upon which they were afterwards to enter. Well, sir, I earnestly hope that upon that basis upon which you have begun, in thorough conformity with the full, unrestricted, conscientious convictions of those important bodies whose wants you have specially in view—that upon that basis you will continue to stand. As you have not been ashamed or afraid of the endeavour to face the difficult enterprise of founding a new public school, so I trust you will never be afraid or ashamed of recognising, not a generalised and neutral religious teaching, but a religious teaching fully equipped (so far as you conceive that your convictions allow you to equip it) for all the honourable purposes of life. (Applause.)

Mr. Gladstone made very kindly reference to the school magazine, and also spoke most approvingly of the attention paid to natural history. And his closing words were well calculated to make a deep and salutary impression on the minds of his youthful auditors:—

> I hope, and I think from what I see, that you know what are the qualities that you ought to esteem and cherish, that you ought to wish to lead a life that shall be manful, and modest, and truthful, and active, and diligent, and generous, and humble. You ought to take for your motto those wonderful words of the apostle, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report." Everything that is good is to be within your view, and nothing that is not good. And he is not satisfied even with these words, because he goes on to say, "If there be virtue"—if there be anything that can be brought into the category of what is laudable—"and if there be any praise"—if there be anything that has a just title to estimation among men—"think of these things, and pursue these things." And I am persuaded also that if you cherish these virtues you will never forget the basis of them—you will never forget where lies their root. I do not mean that in your periodical and in your play you are continually to be parading, as it were, your religious feelings and convictions. These are very deep and solemn subjects, and these are plants that will largely grow in the shade rather than in the sunlight. Let them ever be in your minds the root of every excellence. Whatever you aspire to, aspire above all to Christian growth.

Cheers in abundance followed, and then Dr. STORRAR, chairman of the Convocation of the University of London, proposed a very hearty vote of thanks to Mr. Gladstone for his visit, and for his eloquent and instructive address. Dr. ALLON, in seconding the proposal, spoke of Mr. Gladstone's attendance on that occasion as being in harmony with the admirable catholicity of his character and feeling. He added—amid loud applause—that there had not been, he believed, a statesmen in recent English history whom Nonconformists had trusted more than Mr. Gladstone.

More cheers were then given for Mr. Gladstone, followed by others for Mrs. and Miss Gladstone, and the meeting was about breaking up when loud cries of "Holiday!" "Holiday!" from some juvenile throats reminded Mr. Gladstone—who has but few holidays himself—that one important thing had been forgotten by him. That omission was soon supplied; the customary holiday asked for and granted, and the people streamed out into the open air—the younger and more venturesome to loiter in the still damp grounds, and the older and more prudent to make their way to their several, and in many cases, distant homes.

THE PRIZE LIST.

GOOD CONDUCT PRIZE (AWARDED PARTLY BY THE VOTES OF THE BOYS).—R. J. Hodgson; honourable mention of E. R. Tanner.

CAMBRIDGE LOCAL PRIZES.—Juniors in First-class Honours:—P. Edwards, J. A. Parkyn. Juniors in Second-class Honours—H. Gervis, F. D. Lapthorn, G. H. Leonard, H. Mawson, J. B. Moffat, C. T. Price. Juniors in Third-class Honours—P. M. Bright, H. H. Carlisle, G. W. Humphreys, R. H. Weymouth.

FORM PRIZES.—*Sixth Form*: For passing Matriculation Examination, University of London—S. H. Seville (10th in Honours), H. Harley (11th in Honours), O. Seaman (21st in Honours), H. Temperley (36th in Honours), W. H. Andrew (First Division), J. H. Ball (Second Division), C. H. Bedells (First Division), E. P. Powell (First Division). *Senior Fifth Form*—T. A. Herbert, J. B. Moffat, A. W. Sainsbury. *Junior Fifth Form*—J. H. Dewhurst, T. J. Hughes, R. H. Weymouth, R. T. Smith, G. A. Weymouth. *Modern Remove*—T. Parrington, A. G. Evans, W. J. Rawlings. *Fourth Form*—A. J. Malcolm, E. Boocock, G. Kemp, H. Clarke, L. Mayall, A. E. Anscombe. *Upper Third Form*—E. Cockle, J. A. Johnston, A. E. Hutton. *Lower Third Form*—R. W. B. Buckland, C. J. Stewart, F. W. Buckland, J. Hersey. *Second Form*—F. H. Hamilton, H. P. Leonard, D. J. Wellby, A. G. Day, S. L. Southcombe. *First Form*—J. Robson, S. J. Scarborough, A. Parkman.

"EDWARD SHEFFIELD PRIZES."—For proficiency in the languages, literatures, history and antiquities of Ancient Greece and Rome—R. J. Hodgson, G. A. Weymouth. English Verse (subject: Defence of Rorke's Drift)—F. W. B. Spencer. For Greek text of New Testament—R. J. Hodgson, English literature—P. Edwards, C. T. Price. First prize for mathematics—E. B. Moffat. Second (special) prize for mathematics—E. R. Tanner. For mathematics, to boys under fifteen—H. Jackson. For Scripture knowledge—R. J. Hodgson, (*proxime accessit* E. R. Tanner). For proficiency in French language—R. J. Hodgson, W. J. Gray. For proficiency in German—J. B. Moffat. For Early English—E. R. Tanner. (*proxime accessit* W. R. D. Adkins). For Shake-spears—F. D. Lapthorn, (*proxime accessit* C. F. Seville). For chemistry—C. H. Bedells. For natural philosophy—J. W. Davies. For collections of British plants—P. C. Webb, E. Curwen. For collections of insects—P. C. Webb and E. F. Bright (equal), P. Edwards. For drawing—H. E. Lewis, T. L. Scarborough. For writing—H. E. Lewis. For solo and choral singing—E. P. Powell, H. S. Ballance, G. S. Fisher, T. J. Hughes, H. Jackson, C. D. Milne, J. A. Parkyn, E. P. Powell, H. B. Spencer, F. W. B. Spencer.

"IN MEMORIAM" PRIZES.—On obtaining scholarships tenable at the school—T. A. Herbert, G. Kemp, J. A. Johnston. On passing Cambridge local examinations without honours—H. S. Ballance, E. Boocock, H. M. Cook, J. O. Earp, A. E. Gatward, A. E. Hayward, T. J. Hughes, H. Jackson, A. S. Johnston, P. F. Rook, H. B. Spencer, H. G. Turner, G. A. Weymouth.

MEDALS FOR ENGLISH ESSAY.—(Subject: The American War of Independence)—Gold medal,—Hannay; silver medal, T. A. Herbert.

THE LATE REV. JESSE HOBSON.

We regret to announce the decease, at the age of sixty, of the Rev. Jesse Hobson, who was for many years the respected minister of Salter's Hall Chapel, Islington (removed from Cannon-street), as well as secretary of the Star Life Assurance Society, and was esteemed by a wide circle of friends. Mr. Hobson died on Tuesday, the 10th inst., after a long illness borne with much Christian resignation.

The remains of the deceased were interred in Abney Park Cemetery on Saturday afternoon last. There was a funeral service at Abney Chapel, Church-street, Stoke Newington, which was attended by a large number of Mr. Hobson's friends, amongst whom we noticed the Revs. W. M. Statham, W. Cope, J. T. Wigner, and J. H. Millard. The coffin, which was of polished oak, with brass handles, was covered with wreaths of exquisite flowers, and was borne to the front of the pulpit, where it rested in the bright sunshine, while the service proceeded. The Rev. W. Spensley and the Rev. J. P. Chown occupied the platform pulpit, and the former gave out Mrs. Barbauld's hymn, "How blest the righteous when he dies," which was sung by the congregation. Suitable passages of Scripture were then read by Mr. Spensley, and another hymn sung.

The Rev. J. P. Chown then gave a brief address. They could not, he said, but feel how much there was in the case of a departed saint to afford comforting thoughts which might help to mitigate their grief, and give consolation and hope. They felt that they had not brought their dear friend and brother there, but that he was gone far from those scenes. Even as regards the body there was much to sanctify their grief and sorrow, for it was not lost—only sown that it might be raised again a spiritual body. The messenger whom men called Death he would prefer to call the angel of immortality. Their beloved friend had not been spared to complete the three-score years and ten, but they were thankful to God for the period of life allotted to him. It was not his (Mr. Chown's) privilege to enjoy close intimacy with Mr. Hobson, but two or three points in his life very touchingly came before him. He remembered being associated with him in the old Salter's Hall Chapel (Cannon-street) in response to his own hearty and loving wish, in connection with a foreign mission, in which he received a very grateful impression of his ministry. He also presided at a meeting of the Sunday-schools, and treasured a memorial of it in a medal which was connected with memories of his own. When their dear friend retired publicly from the pastoral office, and they had the joy of welcoming his beloved successor, they remembered how touchingly he referred to the closeness of intimacy which had subsisted between his congregation and himself. Now his course was run, and they again desired to thank God for all the blessings with which it had been filled, and there were many in this country and in other places who would hear of his death with sorrow. Mr. Chown concluded by offering prayer.

The coffin was then borne to the cemetery, where the Rev. W. M. Statham offered prayer and spoke a few words, in which he referred to the true, faithful, manly heart of Mr. Hobson. Many were present whom he had befriended and sympathised with—young men to whom he had given inspiration, and many to whom he had been a brother to help in times of adversity. Mr. Hobson lived well whilst he lived, and he now rested from his labours and his works followed him. That large and influential assembly represented very many bodies and societies, and above all his kind, loving flock at Salter's Hall Chapel. Many would come and drop a tear on his grave, feeling that he was brought very close to them. He was a minister, but more than a minister; a man of God. Might the spirit and mantle of the father rest upon the sons! Eloquence he had, and intellectual gifts; but a good man's memory made them weep over his grave. Peace be to his ashes. Blessings on his widow, consolation to his children, his mantle to his successor, grace on his church, brotherhood with us all until we next fall asleep and solve the mystery of death.

Another prayer followed, and the hymn "There is a land of pure delight" was sung as the coffin was lowered into the grave. It bore the inscription—"Jesse Hobson, died June 10, 1879, aged sixty years." The benediction was then given, and the large assembly dispersed.

Reference to the event was made by the Rev. W. Spensley in his sermon on Sunday last, and next Sunday a funeral sermon will be preached at Salter's Hall Chapel.

Mrs. Butler (*née* Elizabeth Thompson), the artist, has received, through General Knollys, a commission from Her Majesty for two paintings, both military studies.

Professor Masson has now put into the hands of Messrs. Macmillan and Co. the MS. of the sixth and concluding volume of his "Life of Milton in connection with the History of His Time."

Religious and Denominational News.

The death is announced of the Rev. J. M. Phillippo, of Jamaica, at an advanced age.

Mr. Spurgeon has intimated his intention of commencing a new work, which is understood to be an orphanage for girls.

After a period of thirty-four years of long, varied, and successful services, Mr. W. Edwyn Shipton is about to retire, through ill-health, from the secretaryship of the Young Men's Christian Association, which, under his auspices, has grown to so vast an extent. He is to be succeeded by Mr. W. Hind Smith, who is well known, especially in the northern and midland counties, in connection with the undertaking, where he has for many years been establishing and conducting branches.

COUNTY ASSOCIATIONS.—A number of county associations, connected with the Congregational and Baptist bodies, have held their meetings during the past fortnight, at some of which there have been some noteworthy features, but owing to the demands upon our space we must defer any notice of them till next week.

DR. VANCE SMITH.—It is intended to offer the Rev. Dr. Vance Smith a substantial mark of the esteem in which he is held by the Unitarian body. The approaching completion of the revision of the Authorised Version of the New Testament, in which he has had a considerable share, has been thought an appropriate occasion for this offering.

CROYDON.—A special service for thanksgiving and praise was recently held in the George-street Congregational Church, Croydon, to acknowledge the goodness of God in enabling the people connected with this place of worship to raise a large sum of money wherewith to meet several heavy claims in settlement of the building fund accounts. Mr. Samuel Morley, M.P., generously offered to give 400*l.* if, within two months, 400*l.* more were raised. This incentive to zealous action led the people to make every exertion, and on the day of the special service it was announced that, owing to the valuable assistance of several sympathising friends not connected with the place, the large sum of 647*l.* had been collected, making, with Mr. Morley's noble gift, the total of 1,047*l.* The Rev. J. Alden Davies presided at the service named and delivered an admirable address.

OPEN-AIR MISSION.—The twenty-sixth annual meeting of this evangelical mission was held on Monday evening, in Sion College, London Wall, City. Bishop Perry, D.D, occupied the chair. The secretary, Mr John Kirk, read the report, which showed that 186 stations had been maintained in London for open-air preaching, 331 fairs, races, and other gatherings were visited, and three-quarters of a million tracts were distributed, 68 conferences of preachers had been convened, besides much effort in organising by Mr. Gawin Kirkham, the travelling secretary. The income was 1,031*l.*, and an urgent appeal was made for extra aid. Addresses were delivered afterwards by the chairman, the Right Hon. W. Cowper-Temple, M.P., Mr. John MacGregor (Rob Roy), the Rev. Dr. Maguire, the Rev. Dr. Donald Fraser, Mr. W. J. Orsman, and the Rev. L. B. White. The meeting, which was numerously attended, concluded with the doxology.

THE METHODIST NEW CONNEXION CONFERENCE has continued its sittings at Huddersfield, the Rev. J. C. Watts presiding. In the course of its proceedings a resolution was adopted protesting against the opium traffic carried on by the Indian Government with China. The Rev. Dr. Croft, who has served the body for forty-four years, was placed on the list of superannuated ministers. The home mission receipts amount to 2,414*l.* 2s. 6d., and the payments to 2,213*l.* 10s. 4d. The general mission account (including the 2,414*l.* 2s. 6d.) amounted to about 9,628*l.* The charge to the young men entering the ministry was delivered by the Rev. J. Mediocraft, of Nottingham, and he was afterwards requested to publish it. A number of grants were made to feeble circuits and home missionary stations. The chapel fund was reported to amount to 840*l.*, and the hope was expressed that during the coming year 1,000*l.* might be raised towards 5,000*l.* at the next Conference. On Monday evening the annual Band of Hope meeting was held, when the large chapel was filled by a congregation of about 1,600. The chair was occupied by Mr. Jabez Waterhouse, Ashton-under-Lyne. A choir of upwards of 300 children were in attendance, and sang a number of temperance melodies.

LONDON BAPTIST ASSOCIATION.—This association held its quarterly meeting at Wood-street Chapel on Tuesday, June 11, under the presidency of the Rev. J. Clifford, LL.B. There was a good attendance of ministers and delegates. In the morning, after a devotional service, the Rev. E. Henderson, of Wandsworth, read a paper upon "The Church's need of robust Christian character." Dinner followed, and the afternoon conference commenced at half-past three o'clock. Resolutions were proposed by Mr. W. R. Rickett, and seconded by the Rev. W. Brock, respecting the formation of a "Chapel Sites Fund," in view of the difficulty of procuring suitable sites for chapels in and around London just when required, and at reasonable rates. The capital—not to be less than 2,000*l.*—is to be raised chiefly by generous contributions from London friends who are both able and willing to devote them to such an object; and the sites are to be purchased with a view to their re-sale to a local committee for the erection of chapels when needed, until which time they are to be held by the association, and in the event of any site proving unsuitable for the purpose, it may be sold for other purposes. An interesting discussion took place upon the subject, in which Mr. James Benham, the Revs. D. Jones, B.A., W. Cuff, W. Penfold Cope, and others took part, the claims of largely populated and neglected districts in London being urged by several speakers, and the original proposals being accordingly modified so as to leave the committee unfettered as to locality. After the adoption of the scheme contributions amounting to nearly 500*l.* were announced. Several new ministers and churches were received into the association. At a public meeting in the evening addresses were delivered by the Revs. J. Clifford, J. T. Wigner, W. Brock, and J. H. Barnard.

THE PRIMITIVE METHODISTS.—The Annual Conference of the Primitive Methodists opened at Leeds on Wednesday. About 200 delegates, two-thirds of whom are lay members, were present. The balloting for president resulted in the election of the Rev. Thomas Newell, of Leeds district, who obtained 116 votes, as against forty-five recorded in favour of the Rev. C. C. M'Kechnie, who was made vice-president. The roll of church members exceeds 183,000, and the value of the church property is over 2,000,000*l.* The aggregate membership of the Leeds stations is over 3,000, forty schools, 6,489 scholars, and the connexional property is valued at 66,586*l.* It was decided to refer the opening of the Manchester Theological Institute until the next Conference, and a committee was appointed to consider the management, course of studies, &c., of the two institutions, with a view to secure harmonious working. The Conference has sat daily during the past week, and has been mainly engaged in deliberations on connexional matters. At Monday's meeting a letter was read from the Right Hon. John Bright, in which he expressed his willingness to present a petition, now in course of signature amongst the connexion, for the Sunday closing of public-houses. In the evening the Conference tea-meeting was held in the Victoria Hall, and afterwards a public meeting took place, at which the spacious hall was well filled. After devotional exercises, Councillor Beckworth (in the unavoidable absence of the Mayor) took the chair, and said he had never attended any Conference that had been so successful, or any meetings that had been so pleasing to him, and especially the meeting of the children that was held on Saturday night. He did not know that he ever knew the connexion to be in a better condition than it was at present. The Rev. S. B. Reynolds gave a brief report with reference to the success which had attended the meetings held on Sunday in different parts of the borough. Several ministers afterwards addressed the meeting.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.—Connected with the work of the Newington Tabernacle—prominent indeed amongst its organisations—is the Colportage Association, which held its twelfth annual meeting on Monday evening, June 9, under the presidency of Mr. Spurgeon, a large audience as usual assembling. About thirty colporteurs, as representing all employed by the society, were on the platform. The Rev. W. C. Jones read an abstract of the report. It stated that the association was greatly in want of funds, another 1,000*l.* being required to carry it on successfully. The number of labourers in the field was now increased to eighty, who had done a good work in Gospel preaching, temperance lecturing, tract distributing, and sick visiting, no less than 75,000 families being visited monthly. During the past year the number of tracts distributed gratuitously was 162,000; the value of the total amount of sales was 8,276*l.* 0s. 4d. in about 927,000 separate publications; number of visits paid, 926,290. The subscriptions for the year have amounted to 4,148*l.* 15s., including 212*l.* 10s. to the capital fund, and 3,052*l.* 4s. for districts. The bulk of the publications sold are entirely unsectarian, while the works of no evangelical denomination are excluded when ordered through the colporteur, and the colporteurs themselves are members of the Presbyterian, Congregational, and Baptist churches, and the several branches of the Methodist Churches. The preaching services which the colporteurs conduct are not confined to any, but extend to all, branches of Christ's Church willing to utilise colportage in the extension of the kingdom of God. After a characteristic speech from Mr. Spurgeon, who said he was delighted with the work done, several colporteurs addressed the meeting, stating facts full of incident and encouragement, and were followed by the Rev. J. Jackson Wray, who said he was much struck with the extent to which the work of their colporteurs was carried. The Rev. Newman Hall also spoke, and said that many persons could not preach sermons or engage in other very prominent forms of Christian service, but perhaps they could be colporteurs, or if not that tract distributors. Surely the true idea of Christianity was to serve Christ. The speaker told a number of interesting incidents proving the blessing often attending the weakest efforts, especially the circulation of tracts, and urged devotion to the work. The meeting concluded with prayer.

BIRMINGHAM.—On Thursday evening, June 5, the public recognition service in connection with the settlement of the Rev. A. Mursell, as pastor of the church assembling in Cannon-street, Birmingham, was held. Prior to the commencement of the public service about 160 of the ministers and officers of neighbouring Baptist and Independent churches, together with their wives, took tea together in the lecture-room. At the conclusion of this social meeting, an adjournment took place to the chapel. The building was speedily filled to overflowing. The meeting was presided over by Mr. John King. The Rev. W. F. Clarkson opened the service with prayer, and also read 2 Corinthians iv. The Rev. J. J. Brown delivered the charge to the newly-elected pastor. Mr. R. W. Dale, in the name of the Independents of Birmingham, expressed his heartiest good wishes for the success of Mr. Mursell in his new sphere of labour, and spoke at some length on the duties of a church to its minister, and of the minister to his people, not only in the matter of the public work of the sanctuary, but in all that connected itself with church life generally, and concluded a very able and earnest address by invoking upon Mr. Mursell's ministry a very abundant blessing. The Rev. W. Walters having offered prayer, the secretary stated the reasons why Mr. Mursell had been invited to the pastorate of the church. The Rev. Henry Platten followed with an address, and the Rev. J. M. McKerrow gave a welcome on behalf of the Presbyterian churches of the town. The Rev. A. Mursell apologised for the absence of his father, the Rev. J. P. Mursell, who had been announced to attend, through indisposition, and heartily thanked all those who had come from various churches, and belonging to various denominations, to greet him in his position as pastor of the church, and a worker in common with themselves in the great community of Birmingham. He thanked God that he had been permitted to settle in their midst, and for the good, wise, and stimulating counsel given to the church and to himself that evening. During his ministry it would be his chief concern to hold aloft the banner of his Master, craving the strength of Christ to enable him to struggle successfully against sin and wickedness, and plant firmly a testimony for the Lord. It was his intention to associate with, and learn from, men of all creeds who had a deep sympathy with the work of the Saviour, and endeavoured to bring men into His light and truth. He came to preach no new doctrines, only to tell of the love of Christ to dying men. The meeting closed with prayer by the Rev. W. F. Gallaway.

DR. TALMAGE IN AN ENGLISH PULPIT.—The public announcements that the Rev. Dr. Talmage, of Brooklyn, United States, would preach attracted on Sunday evening a very large number of persons to the outside at least of the Islington Presbyterian Church, Colebrooke-row, Islington, of which Dr. Thain Davidson is the minister. The seatholders and a few others having received tickets were enabled to get in sideways, and between them they filled nearly all the seats almost an hour before the service commenced. Thousands of unprivileged persons either went away altogether or remained to take their chance amid the public rush at a quarter-past six, the service commencing at half-past. The church, which seats about 700 persons, then quickly became crammed, amid cries here and there for help in consequence of the pressure, and a few windows had to be broken to increase the ventilation. Dr. Davidson having accompanied Dr. Talmage into the pulpit, and made a few remarks in reference to his presence, a hymn was sung, after which Dr. Talmage read a chapter of the Bible, expounding the verses as he proceeded. He is of about middle height, with a thin face, not of the ordinary American type—and a fair complexion, and a voice which, if not musical, is powerful, and has much greater variety than is supposed in England to characterise American oratory generally. He has little action, except when some climax is reached, and speaks chiefly with the eyes closed, as if for the purpose of shutting out distracting influences around. He looks about fifty, his real age being forty-seven. Bold, homely, effective, and abundant imagery marked both the exposition of the parable of the Prodigal Son and the subsequent sermon, and is, perhaps, the main secret of success. Like Rowland Hill, Mr. Spurgeon, and other celebrated preachers, past and present, Dr. Talmage does not disdain the ludicrous, or appear to deem an occasional manifest provocative to laughter unworthy the pulpit. In the sermon, the text being, "And God shall wipe away all tears from their eyes," and the general subject, the pains and troubles of this life and their practical uses, he said "it was not till Job got his carbuncles and a pest of a wife that he wanted to leave this world"—a remark which elicited a decided titter; while in speaking of the character of prayers at different periods, he said that some men spoke in their prayers about the sun, moon, and stars, and "gave the Lord a great deal of astronomical information that must be very gratifying to Him." The sermon occupied only thirty-five minutes, and the whole service only an hour. There was a collection for the Hospital Fund. While the service was going on Dr. Barnardo, of Stepney, held one outside, and preached to a large audience. Dr. Talmage will stay in England about two months, and before his departure will preach in the Agricultural Hall.—*Daily News.*

The project of erecting a monumental statue in Edinburgh to John Knox has been revived, and a committee is being formed.

The following new volumes have been arranged for in Messrs. Macmillan and Co.'s Classical Series, viz., "The Lives of Suetonius," selected and edited by Mr. H. F. Bramwell, B.A., Craven University Scholar; Homer's "Odyssey," Books xxi.—xxiv., edited by Mr. Sydney G. Hamilton, B.A., Fellow of Hertford College, Oxford; and "The Memorabilia of Xenophon," edited by Mr. A. R. Cluer, B.A., Balliol College, Oxford.

Epitome of News.

The Queen drove out with the Princess Beatrice on Saturday afternoon to the Linns of Dee and Quoich. They leave for the south on Friday next. Part of the journey will be along the North British Railway, the Queen thus having the opportunity of crossing the Tay.

A statue of the late Prince Consort, which is about to be erected opposite the Royal Hotel, Great Grimsby, is to be unveiled by the Prince of Wales on July 22. The statue has just arrived from Berlin.

The Princess of Wales and her daughters Princesses Victoria, Louise, and Maud, attended by Lady Suffield, Miss Knollys, and suite, picnicked at Virginia Water on Saturday evening.

There is reason for believing that the visit of Prince Leopold to Australia, as representative of the Queen at the International Exhibition, is highly probable, but it will depend upon the state of His Royal Highness's health.

A State concert, for which many hundreds of invitations had been issued, was given on Monday night at Buckingham Palace by command of Her Majesty. The Prince and Princess of Wales and other members of the royal family were present.

It is reported that Lady Burdett-Coutts is going to the Mediterranean with a large party of friends, and will probably visit Constantinople.

The *Standard* records a flagrant proof of the helpless apathy into which the House of Commons is rapidly sinking. During the important Indian debate on Thursday night, Mr. Smollett's able speech on the extravagance of the Government was addressed to a House consisting of exactly four members.

The foundation-stone of the new Eddystone lighthouse will be laid by the Duke of Edinburgh on Saturday next, wind and weather permitting. The Trinity Board have undertaken the work, which is expected to cost between 60,000*l.* and 70,000*l.*, and the lighthouse is to be completed in four years. The rock on which it is to be erected is about 120 yards south of the present structure, which was built by the celebrated Smeaton, and has braved the fury of gale and billow for nearly a century and a quarter.

The Queen has been pleased to confer the decoration of the Imperial Order of the Crown of India on Mary, Baroness Napier of Magdala, Frances Elizabeth Lady Cunynghame, and Susanna Maria Dowager Lady Pottinger.

It seems to have been finally arranged that the discussion of Mr. Chaplin's motion for a Royal Commission to inquire into the present depressed state of agriculture shall take place on the 4th of July. Mr. Delahunty had precedence on that day for some motion of his own, but he has handsomely given way, and so Mr. Chaplin takes the lead on the notice-paper. It is thought that the Government will agree to the motion.

Mr. Justice Mellor took a formal farewell of the Bench and of the Bar on Wednesday in the Queen's Bench, in which he has filled the position of judge for seventeen years. The court was crowded, the most distinguished representatives of the Common Law Bar, a large number of members of the Outer Bar, with all the judges of the Common Law Divisions, several of the Lords Justices, and the judges of other Divisions of the High Court of Judicature being present. The Attorney-General, on behalf of the Bar, expressed their good wishes for the retiring judge. Mr. Justice Mellor, in reply, acknowledged the kindness he had always received from his colleagues. His successor is Mr. Charles S. C. Bowen, of the Western Circuit, who, in addition to an extensive practice at the Bar, has, since the elevation to the Bench of the late Mr. Justice Archibald, filled the office of Junior Counsel to the Treasury, formerly held by Mr. Justice Archibald. He is a Liberal in politics.

Sir Arthur Gordon leaves England for the Fiji Islands on July 5.

The select committee of the House of Commons on the Land Titles and Transfer question, which has been sitting for more than a year, and has examined a very large number of witnesses, met on Friday to consider their report, Mr. Osborne Morgan in the chair. Three reports, those of the chairman, Mr. Shaw Lefevre, and Sir Henry Jackson, were under consideration. After a long discussion that of the chairman was carried by a majority of 7 to 5. The committee met again yesterday to consider the latter report, paragraph by paragraph.

At Friday's meeting of the Metropolitan Board of Works there was a discussion upon the subject of placing sphinxes on each side of the Egyptian obelisk on the Victoria Embankment. It was resolved that a sphinx be placed on each side of the obelisk, each facing it, and that for that purpose the two granite pedestals be removed, reduced in size, and re-erected.

On Friday the annual distribution of prizes to the successful candidates in the University of Cambridge Local Examinations for the London main centre was made at the London University, the Dean of Llandaff presiding.

On Friday night a Liberal banquet was held at Skipton, Yorkshire, in celebration of the twenty-first anniversary of the publication of the *Craven Pioneer*, Mr. Walker Morrison in the chair. Mr. Dawson, the editor of the *Pioneer*, was presented with an address and a valuable library by Sir Matthew Wilson, M.P. for the North-West Riding, who reviewed the policy of the Conservative party during the past five years. He said domestic legislation had been altogether neglected for foreign affairs, and in trying for a scientific frontier we had incurred an enormous military expense. He hoped every man would lend a hand to turn out the Government at the next election.

The Butt Fund, subscribed at the Mansion House, Dublin, now amounts to about 1,900*l.*—a very paltry sum.

Great efforts are being made by the Scotch Liberals to induce Mr. Gladstone to address a meeting of the electors of Midlothian either before or shortly after the Parliamentary recess. It is doubtful, however, that the ex-Premier will consent to do so; and if he does not he will probably not visit the North before November, and then only to deliver his address as Rector of the Glasgow University.

It is stated that Mr. Watkin Williams is to be the candidate at the next election for Carnarvon County.

At the recent St. Pancras licensing session, among the licences transferred was that of a beershop in Kentish Town to a widow who is a total abstainer herself and whose two children are members of a juvenile Good Templar's lodge.

"Captain" Booth and several members of his "Salvation Army" were again before the justices of the Manchester city police-court on Thursday. The charge against them was that of causing an obstruction. The practice of the defendants, it is said, is to collect crowds of not very orderly people, and to march at their head, singing and gesticulating, until the "temple" in Grosvenor-street is reached, the disorder and obstruction at that point being sometimes serious. The "captain" and another person named Wilson were fined 21s. each, and three others 10s. 6d. each.

In consequence of the depression of trade, there are no fewer than 2,000 houses empty in Darlington.

At Liverpool depression of trade has been more heavily felt than in perhaps any other great town, except Glasgow, in the kingdom. Rents of houses in the best parts of Liverpool are scarcely more than half what they stood at a few years ago.

The annual report of John Brown and Co., Atlas Works, states that the net profit on last year's working is only 9,000*l.*, and that sum, having regard to the uncertain state of business generally, the directors propose to carry forward and to declare no dividend. The company's net profits in 1876 were 80,500*l.*, next year they dropped to 54,000*l.*, and the following year to 36,000*l.*

There are over 200 unlet farms in North Norfolk.

A significant indication of the condition of farming in Scotland is afforded in the fact that a farm in East Lothian, for which a rent of 1,400*l.* was refused a few years ago, is now let at 900*l.*, with a year's rent-free occupancy to start with. In the Carse of Gowrie, one of the most fertile districts in Perthshire, the rent of one farm has fallen 400*l.*

A deputation, headed by Cardinal Manning and Mr. Hanbury, M.P., representing the various temperance societies of the metropolis, presented to the Home Secretary on Saturday a memorial requesting him to use his influence in obtaining a pure and plentiful supply of water for London. Mr. Cross said he was glad to see the cardinal at the head of a movement which had for its object the benefit of all classes, especially the poorer classes of the metropolis. He was also glad to see so many actual working men themselves speaking from their own experience of what they found to be the case. If he could be of any service in obtaining pure air and water in such a town as London it would be a satisfaction and a pleasure to him, and no endeavour would be wanting on his part to bring such a state of things about.

On Friday night the last vestige of Temple Bar was taken away by the contractors. Not a stone of the old historical structure now remains, and in a few days the southern footway which joins the Strand and Fleet-street will be perfectly cleared of obstruction, as, the rebuilding of Child's bank being nearly completed, the hoarding will be taken away, and so on both sides of the great thoroughfare there will be an unobstructed footpath for pedestrians.

It is said that Mr. W. H. Smith will prefer to stand for West Suffolk at the next election instead of Westminster. The Liberals of the old city are about to revive their organisation, and the names of Sir A. Hobhouse and Mr. John Morley have been mentioned as possible candidates.

The select committee on the electric light have finished their inquiry and have agreed in substance to their report. It is understood that the committee, while expressing the opinion that the superior economy of the electric light has not yet been established, will recommend that every reasonable facility be given for its use by corporations or public companies.

An enthusiastic Liberal meeting was held at the Reform Hall, Southampton, on Friday night, the occasion being the annual dinner of the Large St. Mary's Ward Association, and the guests included Mr. C. P. Butt, Q.C., and Mr. Henry Lee, J.P., of Manchester, the adopted Liberal candidates for the representation of the borough at the next general election, both of whom met with a most cordial reception. Mr. Butt, in returning thanks for the toast of his health, dwelt on the importance of Liberal organisation, and said the best proof of its value was the hatred it inspired in the Tory camp. He looked forward with confidence to a change of Government as the result of the next election. The assimilation of the county franchise to that of the boroughs, the redistribution of seats, the improvement of the law for the transfer of land, the abolition of the Game Laws, the passing of a Burials Bill, and other measures, would have to receive the attention of a Liberal Ministry. Mr. Lee maintained that the Government had completely failed to fulfil even the small promises it put forward as to home policy. He contended, in regard to our foreign relations, that while Lord Derby, when appointed Foreign Minister, admitted that England was on good terms with the whole world, we were at the present time regarded with greater suspicion than had been known during a lifetime. He urged Liberals to organise, and not to be deterred by the advice of their opponents, whose chief prayer was that the Liberals might be divided amongst themselves.

A meeting of the Home Rule League was held in Dublin on Friday evening, at which Mr. Shaw, M.P., said he only temporarily occupied the position of leader. He trusted the Parliamentary party would find a more fitting representative. He had great hopes they would succeed in carrying The O'Conor Don's bill this session, and urged the necessity of preparing for the general election.

A serious case of intimidation in connection with the payment of rent has occurred in Ireland, county Galway. Masked men fired into the house of a farmer of the name of Murphy, with the object, it is stated, of intimidating him from paying his rent until a general reduction of rents had taken place on his estate.

A large and distinguished company was present in Cambridge University, on Tuesday, to witness the ceremony of conferring the honorary degree of Doctor of Law upon the following:—Sir William Grove, F.R.S., one of Her Majesty's Judges of the High Court of Justice; Sir Frederick Leighton, President of the Royal Academy; Mr. Robert Browning; Mr. William Stubbs, Regius Professor of Modern History, of Oxford; Mr. W. Spottiswoode, President of the Royal Society; Mr. Henry J. S. Smith, F.R.S., Savilian Professor of Geometry of Oxford; Mr. T. H. Huxley, F.R.S., Professor of Natural History in the Royal School of Mines; Mr. H. C. Gorby, F.R.S., President of the Geological Society; Mr. E. A. Bond, Principal Librarian; and Mr. C. T. Newton, Keeper of Greek and Roman Antiquities in the British Museum.

At the Mansion House on Monday the members of the *Comédie Française* were entertained at luncheon by the Lord Mayor and Lady Mayoress. All the principal members of the company were present, together with several well-known English actors and actresses. The only speakers besides the Lord Mayor were M. Perrin and M. Got, who both, the former in French, and the latter in English, expressed the gratitude of the *Comedie Française* for the kindly welcome that had been extended to them in this country.

M. Blanqui was released from prison on Thursday, and he went to Paris in the course of the day.

After an important debate, the German Parliament on Monday adopted the treaty between Germany and the Samoan Islands.

Owing to the divisions in the Liberal ranks, advantage was gained by the Clerical party in the Italian administrative elections, which took place on Sunday. The fact has produced a great impression at Rome.

Count Andrassy is suffering from an affection of the lungs.

General Turr will probably accompany M. de Lesseps to Panama in the course of the autumn, and expects that operations will be commenced in January next for the new inter-oceanic canal.

The Governor-General of Moscow has extended the operation of martial law to five adjacent provinces. In Odessa the pupils of the higher schools are not allowed to be out after nine o'clock at night.

The St. Petersburg correspondent of the *Bund* says that the reports detailing certain arrangements for the introduction of a new Constitution in Russia have not a word of truth in them.

Miscellaneous.

Madame Sainton-Dolby's new cantata, *The Story of a Faithful Soul*, a setting of Adelaide Proctor's poem, was performed, for the first time, yesterday evening in the Steinway Hall.

The death is announced, at the early age of forty-two, of Miss Frances Ridley Havergal, the youngest daughter of the late Rev. William Henry Havergal, the well-known hymn-writer and Church musician. Miss Havergal inherited her father's poetic gifts, and had, as a writer of sacred verse, acquired much popularity.

Messrs. Marcus Ward and Co. have in the press a birthday book entitled, "Red Letter Days; a Register of Anniversaries and Birthdays," by the late Miss Frances Ridley Havergal. For each day of the year there is a text followed by verses from Miss Havergal's pen, and at the commencement of each month is a hymn selected by her from the works of her father, the late Rev. W. H. Havergal, hon. canon of Worcester Cathedral. Miss Havergal took great interest and pleasure in the preparation of this book, and arranged everything connected with it herself, even to the smallest detail. One of the latest things she wrote was the preface to it, which she revised and passed for the press only a short time before her death.

EXETER HALL.—An extraordinary meeting of the proprietors was held on Wednesday, to consider

the question of the sale of the building, and if needful to empower the directors to carry out such sale. Mr. J. F. Pownall, J.P., presided, and there was a considerable attendance of the proprietary. Very strong objection was urged by the Rev. Mr. Wickham, the Rev. H. Wright, C.M.S., Mr. Hutchinson, and others, to any relinquishment of the property which might divert it from its original uses, Mr. T. A. Denny and Mr. G. Williams specially urging the disadvantage of such a property being allowed to fall into the hands of a theatrical manager or an hotel company, and these considerations prevailed, at least to the postponement of the immediate purpose of sale. Mr. Pownall, however, intimated that another general meeting must be called to reconsider the subject.—*The Rock*.

THE LATE WILLIAM LLOYD GARRISON.—The following resolution, written by the Right Hon. John Bright, M.P., was on Saturday adopted by the committee of the Cobden Club. It will be engrossed on vellum and presented to the late Mr. Lloyd Garrison's family:—"The committee of the Cobden Club have heard with deep regret of the death of William Lloyd Garrison, the friend of the negro. His life has been devoted to the service of justice and freedom; the black man owes him lasting gratitude, for he mainly created the conditions which made negro slavery in the United States of America impossible, and negro freedom certain; the white man owes him thanks for the lesson he has taught him that the persistent labours of humble men in a righteous cause have promise of success. A great nation will reckon him among the noblest of her sons, for he led the way to that freedom which by her Constitution was intended to be, and which is now, the possession of all her children. The committee of the Cobden Club wish by this resolution to place on record the expression of their reverence for the life, and their sorrow for the death, of one of the most eminent among the honorary members of the club."

THE PEACE MOVEMENT IN FRANCE.—The banquet in Paris on Sunday, organised by the Société des Travailleurs Amis de la Paix, proves that this organisation, which is only a few months old, has taken firm root in France. Four years ago, when the delegates of the English society first broke ground by holding a private conference in the Rue d'Arras, the response was but small, and little beyond publicity was immediately gained. Last year the great demonstration at the Chateau d'Eau Theatre was organised by the joint efforts of the English society and a temporary committee of Paris workmen. Out of that meeting grew the French Workmen's Peace Society, which has already held several district meetings in Paris and the suburbs. On Sunday the young society held its first public dinner at a hall on the heights of Menilmontant, and achieved a success beyond its most sanguine anticipations. Nearly 200 sat down, most of them being of the *élite* of the working class, though a Senator, four Deputies, and several municipal councillors were present. M. Winants, a workman, presided, and Messrs. Cremer and Howard Evans presented an address to the French workmen, signed by 432 officers and members of organised bodies in Great Britain. It is worthy of notice that of nearly 500 to whom the address was sent for signature only one refused to sign it. The English speeches were translated by M. Desmoulins, and were enthusiastically received. The principal French speakers were Messrs. Naquet and Laisant (Deputies) and Messrs. Fabre and Notelle, and their addresses were of a most hearty and pacific character. Representatives of several French journals were present, and there is every reason to expect that the new society will rapidly develope itself.

QUEEN VICTORIA'S GREAT GRANDDAUGHTER.—The christening of the daughter of the Hereditary Prince and Princess of Saxe-Meiningen, who is the great-grandchild of the Queen, was performed on Saturday afternoon in the new palace at Potsdam. A telegram to the *Times* says:—"The child, resting on a sumptuous cushion, was borne into the room by Princess Mary of Meiningen; its three little aunts, Victoria, Sophia, and Margaret, daughters of the Crown Princess, carrying its lengthy train. The Crown Princess herself, robed all in white (as were most of the other ladies present), received her grandchild into her arms, and stood thus before the font till the ceremony was complete, her countenance the battleground of joy and grief, for the late untimely death of young Prince Waldemar has left Her Imperial Highness almost inconsolable still. After a sermon by one of the three attendant clergymen, appropriate in everything but its length, the sprinkling ceremony was performed, the child receiving the names Feodora Victoria Augusta Mariana Mary. Her godmothers were her four great grandmothers—Queen Victoria, the German Empress, the Duchess Bernard of Meiningen, and Princess Marianne of the Netherlands. Her Majesty was represented by Lady Odo Russell, while the Belgian Ambassador and his wife appeared for the King and Queen of the Belgians. As godfathers stood the Emperor and the Duke of Edinburgh. The ceremony being over, the brilliant company repaired to the Muschelsaal, or shell room, where a sumptuous luncheon was served, when the Emperor in a few words proposed the health of his infant great granddaughter, and all then returned to Berlin by special train."

ASYLUM FOR FATHERLESS CHILDREN, REEDHAM.—The church recently erected in the grounds of Reedham Asylum for the accommodation of the inmates, having cost nearly 4,000*l*., including purchase of site and all expenses, an effort is being made to raise about 700*l*., which will make up the balance of the amount required. In furtherance of this object a bazaar was opened in the large hall of Cannon-street Hotel yesterday afternoon. A dozen stalls, very tastefully decorated, and containing Russian and other foreign goods, toys, plants, and cut flowers, &c., were presided over by Lady and the Misses Reed, Mrs. Charles Reed, jun., Mrs. Henry and Miss Spalding, Mrs. Stone, the Misses Edwards, and other ladies. Two of the stalls were furnished by old pupils of the institution. Vocal and instrumental music enlivened the proceedings during the day, which commenced with the singing of the national anthem by some of the children with pianoforte accompaniment. Sir Charles Reed in a few words thanked Mrs. Brassey for her kindness in consenting to open the bazaar, and said that one of the last words of the founder of that institution were, "I hope Reedham will not be forgotten." They had in that room a proof that Reedham and its inmates were not forgotten. It was founded by one who was also the founder of the first orphan asylum in this country—that of Wanstead, and was on precisely the same plan. The education given there was of the highest kind, being not only secular, but on a distinctively Christian basis. Mrs. Brassey said she had hesitated to accept the invitation to open that bazaar, but she desired to show that the excellent institution at Reedham was not only appreciated by its founders but also by the outside world, and she hoped the result of that bazaar would realise the hopes of its projectors. Mrs. Brassey then declared the bazaar open, and Sir Charles Reed became the first purchaser of a flower, from a basket carried by one of Mrs. Brassey's little daughters. The bazaar will close to-night.

Gleanings.

A cock that never crows—A weathercock.

Why should a lady's home dress last for ever?—Because she never wears it out.

The following is given as a Scotch joke:—"Why is Professor —— the greatest revivalist of the age?" "Because at the end of every sermon there is a great awakening."

A pert little girl boasted to one of her little friends that "her father kept a carriage." "Ah, but," was the triumphant reply, "my father drives an omnibus."

Professor: "Can you multiply together concrete numbers?" The class are uncertain. Professor: "What will be the product of five apples multiplied by six potatoes?" Pupil (triumphantly): "Hash."

"My husband always tells me everything that happens," said Mrs. Smith, in a delighted, happy tone. "That is nothing," said Mrs. Jones; "my husband tells me any number of things that don't happen."

A coxcomb, talking of the transmigration of souls, said, "In the time of Moses, I have no doubt I was the golden calf." "Very likely," replied a lady, "time has robbed you of nothing but the gilding."

An Irish lad complained the other day before a magistrate of the harsh treatment he had received from his father. "He trates me," said he mournfully, "as if I was his son by another father and mother."

Quin was one day lamenting that he grew old, when a shallow, impertinent young fellow said to him, "What would you give to be as young as I am?" "By the powers," replied Quin, "I would even submit to be almost as foolish!"

Table napkins are now regularly supplied at the cheap dining-rooms in Berlin made of tissue paper, with a coloured ornamental border. They are sold at about nine or ten for a penny, and are also coming into vogue in America. A Boston firm claims to have sold 250,000 within a year.

A sufferer from depression of spirits, consequent on chills on the top of intermittent fever, called on a fashionable West-end doctor for advice the other day. "Try change of air," was the prescription. The sufferer was a special correspondent, who had just completed journeys extending over *seventeen thousand miles* within eight months!

CURING BLINDNESS BY ELECTRICITY.—Recent American papers report a case of cataract in the human eye having been cured by the application of electricity: A Dr. William B. Neftal, of New York, subjected the patient—an old lady sixty-three years of age, with incipient cataract—to repeated applications of electricity in the neighbourhood of the diseased eye, with the result that the cataract has been entirely dissipated.

AWKWARD.—Said a distinguished French Protestant preacher the other day to an English friend: "Oh, sir, I met with a new word this morning. What do you mean by 'kippered,' when you speak of 'kippered herrings.'" "That merely means 'preserved'—'preserved herrings.'" "Many thanks," said the Frenchman, "I will remember that word"; and the next time the reverend gentleman preached in English he prayed that God might "kipper" the young from evil.

A BUTTERFLY PROCESSION.—A strange occurrence is reported from Wetzikon, Canton Zurich, Switzerland. On Saturday the Commune was invaded by an immense swarm of butterflies 1,000 yards wide, and so long that the procession took two hours to pass. They were principally of the kind known in Switzerland as *Distelfalter*, which feed on nettles and thistles. They flew from two to ten yards above the ground, and went off in a north-westerly direction.

AMERICAN MUSHROOMS.—The *San Francisco News Letter*, envious of the statement that a British mushroom forced its way through about twelve inches of concrete and a layer of asphalte in the London Post Office, says:—"Yes, mushrooms are kinder piercing, and that reminds us that one time we built a house in Monterey on a grass plat where the boys and girls used to get whole baskets of mushrooms. The first rainy weather that came just lifted the house eight feet off the ground in one night, and the next morning there it stood propped up on mushrooms, and the grocer and butcher had to hand their orders in with a ten-foot pole."

THE "BUTTER OF COMMERCE."—At Marlborough-street Police-court, London, on Wednesday, William Howard, Little Earl-street, provision dealer, was summoned by Mr. Hoyle, inspector of nuisances for St. Giles's, for selling adulterated butter. Mr. Jones handed in a certificate from Dr. Redmond, the public analyst, to the effect that the article sold as butter contained no butter at all, but was a composition of some kind of fat, and not injurious to health. The defendant admitted that the butter was adulterated, but urged that it was the "butter of commerce" and imported to England at a low rate. The defendant was fined 10s. and costs.

PRESERVED MEAT.—Arrivals of tinned meat from the Australian colonies into London continue on a very contracted scale, being in the five months barely 48,000 cases, against 56,850 cases last year, and 76,300 cases in 1877. The imports of fresh and preserved meat from America, on the other hand, progress at an augmented rate, and up to the end of May, in the United Kingdom, they amounted to 351,300 cases, "quarters," &c., as compared with 253,300 packages in 1878, and 278,600 packages in the same period of 1877. It is therefore evident that one branch of the preserved meat trade is retrograding while the other is advancing, and that the Australian companies now fill a subordinate part in supplying the mother country with a wholesome article of food at a cheap price.—*Grocer*.

MARRIAGE BY TELEGRAPH.—The *Milwaukee Sentinel* gives an account of a recent marriage ceremony "extending from that city to Owatonna, in Minnesota," where the bridegroom was detained on business. He was very desirous that his brother, a clergyman, should conduct the ceremonial, and as the rev. gentleman could not stay any longer at Milwaukee, he attended with the bride and a party of friends at the Milwaukee telegraph-office, sent the essential question by telegraph to the bridegroom, who was awaiting for it in the Owatonna office, and having received the usual answer "by wire," and the bride's consent in person, put a ring on her finger and pronounced the two to be man and wife. A letter to the *Sentinel* from a lawyer points out that the statute in force assumes the presence of both parties at "the place of the marriage," and provides that the declarations of both shall be made in the presence of the minister. It is therefore suggested that this lady and gentleman should be warned "that they are not yet very much married."

RIVAL BANKERS—TWO VERSIONS OF A STORY.—At the time of the last great commercial crisis, says the *Rock*, when the money market was just beginning to show signs of "tightness," Messrs. Rothschild lodged a large sum (300,000*l*. we believe) in Lord Overstone's bank—then Jones, Loyd, and Co. This seemed so strange a procedure that it aroused the noble lord's suspicions, and he bid his cashier put the money away in a parcel by itself and await further orders, which was done accordingly. Meanwhile, money grew more and more in demand, and just when the pressure was at its height Messrs. Rothschild drew a cheque for the 300,000*l*., hoping, no doubt, thereby to embarrass their puissant rival. So far from that, Lord Overstone had the exquisite satisfaction of returning the parcel of money precisely in the state in which he had received it some months before. It was such a bagatelle that he had not even cared to make use of it! The above anecdote, remarks the *Record*, is substantially true, but belongs to an earlier generation than the present. The two "pecuniary potentates" were, as we have good reason to believe, Lewis Loyd, the father of Lord Overstone and Baron Nathan Rothschild, the father of the late Baron Lionel Rothschild, and his brothers. Old Mr. Loyd was originally Unitarian minister at Manchester, but in consequence of the failure of a great bank was commissioned to visit London and make arrangements for the creditors, of whom he was one. His wonderful shrewdness and business talents were then discovered, and marrying the daughter of a wealthy Mr. Jones, of Manchester, he resigned his place as a Unitarian minister and founded the great London bank known as Jones, Loyd, and Co. Mr. Loyd died on the 13th of May, 1858, in his ninety-first year, and was succeeded by his only son by his first wife, who was born September 25, 1796, and created a peer in March, 1850.

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

CONVULSIONS IN TEETHING are prevented by the use of Mrs. Johnson's Soothing Syrup. It contains no narcotic, and gives speedy relief. See Barclay and Sons' name on stamp. Of all chemists, 2s. 9d. per bottle.

Births, Marriages, and Deaths.

BIRTHS.

BOLLAND.—June 5, at Muton House, Bedford, the wife of the Rev. W. E. Bolland, of a daughter.

HOLLOWELL.—June 10, the wife of the Rev. J. Hirst Hollowell, 65, Albert-street, Regent's Park, of a daughter.

MARRIAGES.

MACKIE—STOCKMAN.—June 5, at the Congregational Church, Exeter, by the Rev. G. T. Coster, of Norwood, N. Alexander Mackie, of H.M.'s Customs, Exeter, to Harriett Parmeter, youngest daughter of George Stockman, of Fairmead, Exeter.

SIMPSON—BROSTER.—June 16, at Union Church, Putney, by the Rev. R. A. Redford, M.A., LL.B., John Simpson, of Over Darwen, to Alice, eldest daughter of the late John Broster, Esq., of the Board of Green Cloth.

LAMONT—BLAIRMORE.—June 11, at Union Chapel, Islington, by the Rev. Dr. Allon, Mr. John Lamont, Glasgow, to Jessie Fortay, second daughter of Mr. William Walker Blairmore, Woodberry Down, N.

GOULD—ROCHE.—June 11, at St. Mary's Chapel, Norwich, by the Rev. G. Gould, father of the bridegroom, Harry Pearce Gould, to Eliza Jane, daughter of John Roche, Esq., M.D, of Norwich.

DOLPHIN—BAXTER.—June 11, at the Congregational Chapel, Kensington, by the Rev. Dr. Raleigh, Commander Herbert Dolphin, R.N., second son of the Rev. John Dolphin, Rural Dean, Rector of Antingham, Norfolk, to Jessie, second daughter of the Right Hon. W. E. Baxter, M.P.

MARTIN—HUGHES.—June 12, at the Lion Walk Congregational Church, Colchester, by the Rev. James Llewelyn, Robert Martin, of Amhurst-road, Hackney, to Emily Hughes (née Beard), widow of the late Robert D. Hughes, of Colchester.

COX—BULLEY.—June 12, at Liscard Independent Chapel, Cheshire, by the Rev. J. H. Gwyther, B.A., John Cox, Esq., M.A., Warden of Cavendish College and Fellow of Trinity College, Cambridge, to Caroline Octavia, eighth daughter of S. Marshall Bulley, Esq., J.P., The Gables, New Brighton.

MOSLEY—HUGHES.—June 14, at Fairfield Wesleyan Chapel, Liverpool, by the father of the bride, Thomas, youngest son of the late Samuel Mosley, to Emily Anwyl, youngest daughter of the Rev. John Hughes, Wesleyan minister, of Liverpool.

SPALDING—TREADWAY.—June 14, at the Presbyterian Church, Colebrook-row, by the Rev. Dr. Davidson, Alexander Spalding, Esq., to Charlotte, second daughter of J. W. Treadway, Esq., of Devonshire-street, Islington.

STEVENS—NEWNES.—June 14, at Marsh-street Congregational Church, Walthamstow, by the father of the bride, assisted by the Rev. S. Conway, B.A, and the Rev. R. Stevens, M.A., brother of the bridegroom, Thomas Stevens, of Matlock, to Esther, eldest daughter of the Rev. J. M. Newnes.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

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CURES WITHOUT MEDICINE
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GENERAL LIFE AND FIRE ASSURANCE COMPANY.

Established 1837.

CHIEF OFFICE—62, King William Street, London, E.C

REPORT

Presented to the FORTIETH ANNUAL GENERAL MEETING of the Proprietors of the GENERAL LIFE AND FIRE ASSURANCE COMPANY, held at the Chief Office, 62, King William Street, London, E.C., on the 28th May, 1879.

The Directors have great pleasure in presenting to the Proprietors the Fortieth Annual Report of the progress and position of the Company. Notwithstanding the severe commercial depression which prevailed—wide-spread, continuous, and affecting almost all classes—the operations of 1878 were throughout more successful than those of any previous year in the history of the Institution.

FIRE DEPARTMENT.

The gross Fire Premiums received amounted to . .	£68,110	17s.	1d.
Less Paid for Re-insurances	11,677	15s.	10d.
Net Premiums . .	£56,433	1s.	3d.

being a gross increase of £3,628 3s. 7d., and a net increase of £2,186 3s. 7d. over the returns of 1877.

While the Premiums were more the Losses were less than during the previous year. They amounted to £31,459 8s., as against £33,025 1s. 11d., leaving £24,973 13s. 3d. for expenses, profit, and addition to the Fire Reserve Fund, as compared with £21,221 15s. 9d.

LIFE DEPARTMENT.

The amount of Premiums received for new Life Assurances—one of the principal standards of comparison in estimating the success of an Insurance Office—was greater than ever before. 1,203 Policies were issued, assuring £446,880, yielding a Premium Income of £15,290 16s. 2d.

The total Life Premium Income was	£107,443	0s.	0d.
Less paid for Re-assurances	7,058	9s.	0d.
Net Premium Income	£100,384	11s.	0d.

The sum of £2,239 11s. 4d. was also received as the consideration for the purchase of Annuities. The total income from all sources was £207,231 19s. 11d., showing an increase of £14,214 7s. 1d. during the year.

The Life Reserve Fund has been increased during the year by the large sum of £52,720 19s. 9d., raising it to £583,030 19s. 11d.

The Fire Reserve Fund has also been increased by £4,053 13s., it now standing at £27,217 10s. 8d. The Assets on the 31st December last, according to the Auditor's report, were £689,580 13s. 10d.

The average rate of Interest realised was £4 12s. per cent.

The claims by death were remarkably light, and much below the expectation. They arose under 137 Policies, upon 116 lives, the amount assured, with bonus additions, being £45,473 1s. 4d. Twelve Endowment Policies matured for payment, under which the sum of £1,450 was paid to the assured. The total payments in the Life Department on account of claims were therefore £46,923 1s. 4d., under 149 Policies, as contrasted with £59,630 5s. 6d., under 179 Policies, during the preceding twelve months, notwithstanding that there were many more lives at risk.

The Auditors' Report on the Receipts and Disbursements, and on the Company's Assets will, as usual, be submitted to the Meeting; and the Statutory Accounts, as required to be lodged with the Board of Trade, will in due course be issued in printed form to the Shareholders.

The Actuarial Valuation of the whole of the Life Assurance and Annuity Contracts alluded to in the last Report, exhibit a large surplus available for division amongst the participating assurers, and the Bonuses thus arising gave great satisfaction to the numerous Policy-holders.

The Board recommend the Shareholders to declare a Dividend for the year of 8 per cent. on the paid-up Capital.

It is with deep regret that the Directors have to record the loss by death of their valued colleague, BENJAMIN COLLS, Esq. This causes a vacancy in the Direction, which will have to be filled up at the ensuing Meeting. An intimation has been received from JOSEPH BOLTON DOE, Esq., of Causey Ware Hall, Edmonton, a duly-qualified Proprietor, of his intention to become a candidate for the seat, and he will be proposed accordingly.

The following noblemen and gentlemen retire by rotation on this occasion:—

The Most Hon. the MARQUIS OF EXETER
Lord GILBERT KENNEDY
ROBERT TAYLOR, Esq.
} Directors

WM. DEVENISH, Esq. Auditor,

and being eligible they will be proposed for re-election.

The Directors again express the hope that the Shareholders will co-operate with them in advancing the interests of the Institution, by making its position and advantages known in the circles in which they move.

By order of the Board,
G. SCOTT FREEMAN, Secretary.

WILTON HOUSE, EDGBASTON, near BIRMINGHAM.

The SCHOOL for YOUNG LADIES, lately conducted by the Misses PHIPSON and Miss HILL, now Mrs. WALTER LANCE, is carried on by Mrs. LANCE.

The SUMMER TERM is from TUESDAY, MAY 6TH, to WEDNESDAY, JULY 30TH.

References kindly permitted to the Rev. R. W. DALE, Birmingham.

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Senior Tettenhall Scholarship	£31	10	0
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